



THE MENDAL.



THE MENTAL,
A MODE OF ORIENTAL DIVINATION,

DISCLOSING REMARKABLE REVELATIONS IN

BIOLOGY AND PSYCHOLOGY;

GIVING THE TRUE KEY TO SPIRIT AGENCY, AND THE NATURE OF

APPARITIONS, AND THE CONNEXION BETWEEN

MESMERISM AND SPIRITISM.

AND IN PART SECOND,

MATERIALISM;

THE SOURCE AND NECESSARY ATTENDANT ON SOCIAL
DISORGANIZATION.

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PREFACE.

TWENTY years have elapsed since the events recorded in these pages occurred, and their very extraordinary nature has prevented my giving them to the world, in the fear of being looked upon as a "dreamer"—a "visionary"—a "superstitious" person. I have been induced to change my resolve from a sense of duty, and a desire to do good in my generation—if practicable; to contribute my mite towards stemming the fearful tide of infidelity which has been going on increasing since the beginning of this century, under several forms; an object I have so much at heart, in so earnest a manner, that I venture to brave the searching ordeal of criticism which I know I must inevitably encounter.

The sceptics of the last century had not the knowledge we have now; they could not argue about science, as we can; for *now* we know that science, as far as it *can* go, instead of diminishing our respect and belief in Revelation, tends every day to strengthen it more and more. It is no longer of any use to turn religious impressions into ridicule, as Voltaire did; the spirit of this age requires serious demonstrations. Infidelity is entrenched in her last stronghold—"the impossibility of reconciling the 'supernatural' with the laws of physical science;" and these will be carried when we prove that the pretended "forces" in matter are *not* "sufficient to account for all we see in this world."

It is this which I propose to do: refute these false propositions by the "*Mendal*"—the Oriental evocation of Spirits—and by *facts* which have come to light in consequence. I hope I have triumphantly vindicated Spiritual agency in these pages. I state plain *facts* exactly as they have occurred, in the simplest language I can find, avoiding all laboured attempts at "*style*," because this work is intended for all classes of readers; the importance of the subject it treats of, being one in which all persons are interested; and I trust the suggestions I have made, some of them quite new, will stimulate others to examine with attention, to weigh my statements in the balances of common sense, and discover greater secrets of spirit manifestations.

I crave the indulgence of my readers in regard to any errors which may be found in the matter and diction of this book. I am writing at Theodosia in the Crimea, where, as I hold the subaltern post of British Vice-Consul, I have not the advantage of books of reference, and am obliged to trust to my memory, and to notes taken before I came here, nine years ago (some even when I was a boy at school), and to others I have been enabled to pick up from time to time here and there accidentally. Owing to the censorship, which in Russia prohibits the entry into the country of all books of a controversial or scientific nature, I have met with many difficulties and delays, and I rely altogether on the indulgence of my readers to look on the effort I have made with a favourable eye.

Go, my little book—float on the troubled sea of this world's glittering pomp, and abject wretchedness, of joys and woes, toss, and be buffeted by the billows of conflicting opinions—the storms raised by the impotent opposition of Egotism and Materialism; perhaps it may be the Almighty's Will that, after the storm, a calm may succeed, and good may come of thy struggles in the cause of Truth; perhaps, also, some *politically influential* and philanthropic Howard, prompted by a good spirit, will be "stirred up," on reading these thy pages, to move the Minister to take my case into consideration, and after *thirty-four years*, already devoted to my country's service, transfer me to some more genial

climate and post, than the one I have now occupied nine years and a half, and which I shall continue to occupy till death!—and never more breathe the blessed atmosphere of civilization!—unless "relieved" by another sentry, for I have no *political* friend to use his interest in my favour.

Whatever may happen, I implore my readers—like the Athenian General Themistocles—to "strike but hear;"—to do me the justice to read the *whole* of my book before forming an opinion on its merits or demerits.

June, 1874.





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INTRODUCTION.

"Plura loqui poteram quam quæ cepere tabellæ."

OVID, *Metam.* lib. ix.

THE invention of printing, by the rapid dissemination of knowledge, has paved the way for the progress of civilization, and the development of the human intellect, and has compelled the Feudal system to give way before more enlightened social combinations ; but, at the same time, in doing so, it could not prevent a wide door being opened to philosophical and ethical controversies, resuscitating the speculations of the heathen philosophers regarding the nature of life and even the existence of the soul, and the connexion between "*matter*" and these two mysterious vital principles, and by slow but sure degrees has led to the formation of several new theories (some of which were unknown to the ancients), under the names of Pantheism, Determinism, Positivism, Utilitarianism, Materialism, Rationalism, Mormonism, &c., all different phases of modern Infidelity. For by the peculiar attribute of continual progressive improvement implanted in the human intellect there seems not to be any bounds fixed to man's thirst after knowledge, a craving which necessitated his expulsion from the garden of Eden ; and this insatiable aspiration leads him to look to modern science for an elucidation of the Great Mystery. It is the tendency of science to cause him to

believe, that it can ultimately succeed in revealing to him the mysteries of Creation by observation and experiment on the innumerable psychological phenomena, which continually present themselves, by the same process as has been accomplished in regard to physical phenomena; but the deeper the learned dive into geological and chemical investigations, the more they find themselves farther off than ever from the object of their search, and find that biology and psychology, that are the laws which govern the natures of Life and the Soul, are as effectually wrapt up in mystery, as they were to our First Parents. And then when by the failure of science to accomplish this task, for reasons which will be hereafter stated, Man finds his hopes vanish, instead of seeking after the true cause by a diligent search after "Truth" (which, however, few have the opportunity or leisure to do), he jumps at a false conclusion, "that the soul does not exist at all; that light, heat, and the other elements of which this world is composed, are the active principles which vivify and develop organic living-bodies," and a set of other theories, all idealistic, and improved; or he falls despondingly into confirmed scepticism.

The reason is obvious: there is a radical defect, an almost insuperable barrier to advancement in this direction. In order to arrive at a correct, a positive assurance of the truth of *any law*, science can only proceed by experiments. When these have been sufficiently worked out by varying the different elements in play, and observing carefully their relations to one another, mathematical certainty of the laws of Physical Science is the result. All the mysteries of Natural and Physical Science can be reduced to laws, and although everything relating to them has not yet been found out, every year something more is discovered; and what has already been demonstrated in science by this method is so true, that the laws being once clearly determined, we are able to draw inferences, and foresee, and measure, and determine other phenomena, with accuracy, by comparing one with the other.

Thus far in all that relates to organic, and inorganic bodies. But when we come to consider and apply the same

method to *organized* bodies and which are endued with *life*, we find that these rules do not hold good, because it is impossible to repeat the experiment, so as to place them twice in exactly the same conditions. Every animated body is composed of a vast number of physico-chemical elements acting without cessation on one another, and acted upon by the circumambient atmosphere in which it is placed, varying in different individuals, according to their different organizations, temperament, and spheres of action; and what is more, varying in the same individual from one moment to another, by reason of nutrition, development, accidental impressions, and the action of the vital principle exercised on the nervous system; as for instance, the stoppage of the circulation of the blood by fright; congestion occasioned by anger, &c., as will be explained in their proper places.

Whoever has seen, by looking through a photographic camera and lens, at a person sitting and striving to remain as still as possible, will have noticed the oscillating motion on the glass, in spite of the sitter's strenuous efforts to be perfectly immovable, and can appreciate my meaning. The rapid and fleeting changes which life and mind impress on the human frame, are just as difficult to seize and fix.

Science, therefore, as far as regards its task to determine the laws of physical and mechanical phenomena in organic and inorganic bodies, not endued with life, is able to analyze, and explain whatever can be submitted to its experimentation; but whether we adopt the "atomic theory," or the "germ hypothesis," or "molecular attraction" or "chemical affinity," or endeavour to account for life and the reproduction of organized living beings by light, heat, electricity, magnetism, motion eliciting forces, natural selection, evolution, &c., or any other theory, we are met by the insufficiency of our methods; by the difficulty just stated above, of placing the different elements, forming a homogeneous whole, twice in the same conditions. And the great danger is that the world does not take the trouble to investigate, and satisfy itself how far science can elucidate the mystery. Specious theories are proposed, one after the other, and

geology, chemistry, and antediluvian researches are brought forward in a superficial manner to prove them; and not only the ignorant, but also the better informed public who have not the time to examine, are led to believe something new has been discovered to overthrow the Bible account of the creation, and thus insensibly by degrees drift into *Materialism*, the worst form of infidelity, because it leads by another step and stage to *Utilitarianism*, or the doctrine of *Necessity*, which saps the very foundation of, indeed, overturns, all moral and religious principles by advocating the right of might and brute-force, as recklessly advanced by German pseudo-philosophy, over reason and humanity;¹ the disciples of which, we have just seen, have brought such fearful desolation and misery on innocent homesteads in France, in direct violation of all laws which bind society together, and of commandments intended to restrain and humanize the brutal and ferocious animal propensities in man.

It is by following up these false premisses, based on a fallacy that we are taught—the doctrine of the “Morality of Success”—that necessity and success justify every act, however barbarous: doing evil that good may come of it—that humanity is to be trodden under foot for the benefit of a very small fraction of our world’s population, even annihilated²—that the liberty of individuals and their

¹ “I have shown that war and battles are in the first place inevitable, in the second beneficial. I absolve victory as necessary and useful. I now undertake to absolve her as just in the strictest sense of the word. In general one sees in success only the triumph of force, and commendable sympathy draws us towards the vanquished. I hope that I have shown that since there must always be a vanquished, and this vanquished is always he that ought to be so; to accuse the conqueror and to take part against victory is to take part against humanity, and to complain against the progress of civilization. We ought to go farther. We must prove that the vanquished deserved to be so, and that the conqueror . . . better, more moral than the vanquished, and that it is on that account that he is conqueror. If it were not so, there would be a contradiction between morality and civilization, which is impossible, one and the other being only two sides of the same idea.”—HEGEL, *Lessons on the Philosophy of History*, 9th Lesson.

² Frederick the Great of Prussia advocated in his “*Principes Géné-*

lives and properties are not to stand in the way of the greed or the interests of this fraction, because it happens to be victorious by force of arms; and, most monstrous of all, holding civilians responsible for acts committed by others, not only against the will of these civilians, but also against their power of prevention.

This doctrine of “fatality” and “necessity” and the “morality of success” was long ago advanced by some of the Greek sophists, and later adopted by Spinoza, Hegel, and others of the German writers, and is now vindicated and propounded by the historian Mommsen, when he explains Roman history, so as to justify and bring out in glowing colours the beauty of victory, and leave the unfortunate vanquished in the shade: in the same way Napoleon III. exalts Cæsar to the detriment of Cato and of Cicero, seeking to prove by the same law that the principles of democracy and progressive civilization were fatally destined to merge into the Empire, the crowning perfection of all systems of government, by the success which attended on Augustus’ machinations: republics, monarchies, aristocracies, democracies, liberty and despotism, civilization and barbarism, order and anarchy, virtue and vice—in short, everything, we are told, follow this law and disappear successively before this all-powerful principle of “Might” which is destined to plant the standard of a new era, and reorganize society into some halcyon, but vaguely comprehended millennium.

The world, however, has not yet succumbed to these sophists; but sceptical reasoning and ideas influence not only those by whom they are received, but also those by whom they are rejected. For Buckle says: “Indeed, the mere knowledge of the fact, that the most ‘eminent men have thrown doubts on the popular opinions

“*raux de la Guerre*,”—That after having cut down a tree, it is well to destroy it down to the roots, to prevent that offshoots should replace it hereafter.—“Qu’après avoir abattu un arbre, il est bon d’en détruire jusqu’aux racines, pour empêcher que des rejetons ne le remplacent avec le temps.”

"of an age, cannot fail in some degree to disturb the convictions even of those by whom the doubts are ridiculed. In such cases, none are entirely safe: the firmest belief is apt to become slightly unsettled; those who outwardly preserve the appearance of orthodoxy often unconsciously waver; they cannot entirely resist the influence of superior minds, nor can they always avoid an unwelcome suspicion, that when ability is on one side, and ignorance on the other, it is barely possible that the ability may be right, and the ignorance may be wrong."

Fortunately there is planted in the human breast a secret monitor and infallible guide, Conscience, who seizes a firm hold on the mind, and stops the rapid descent into the abyss of infidelity, on the consequences of which I will speak more particularly hereafter.

To doubt, is to begin to learn; when the mind does not see its way clearly—it doubts: or when wavering between two antagonistic propositions appearing equally to merit credence, this equality of excellence creates a doubt—by no means blamable—for without an effort of the will and of the intellect to take in all the features of a proposition and sift their merits, and then by deduction decide on their worth, no truth can be arrived at. But there is a species of doubting fostered by egotism, which blinds the "eye of the mind," which shuts itself up obstinately within the narrow sphere of prejudice, and paralyzes all the nobler feelings of our nature, rendering the intellect incapable of discerning truth from falsehood, or even of a desire to be enlightened.

It is this state of mind, so common because it is in accordance with human frailty, which should be combated; for what are the general causes of unbelief? they are:

1. Human nature itself; which revolts against any interference with its passions and prejudices.

2. Habit; which becomes second nature from a wrong system of education in childhood when first impressions are strongest, and the child is *supposed* not to be able to comprehend "abstruse subjects," and therefore is cajoled by silly trifles; and not being led to exercise and make use of

his reasoning faculties, by habit becomes indifferent to reasoning at all.

3. Egotism; because the restraint which morality and religion put on animal instincts wars against the selfish feelings of the soul, which prefers its ease to active development of the nobler feelings and sentiments of our nature.

4. Ages of barbarism; from which we are not yet emancipated entirely; and never will be until we change the system till now adopted in our schools, by which we cause tender youth to be inoculated with the false ideas and systems of the heathen pagan writers, and with those of the barbarians who succeeded them, held up as models to be admired, and imitated; whereas the whole thing is a dark page of savagery, slavery, ignorance, priestcraft, despotism, and misery!

5. The "fashion" of this world; which has been fashioned on these barbarous ages; and since changes must inevitably be made, as generation succeeds generation, much that was good has remained a dead letter in the records of history, and the evil has been traditionally retained in modern society. I do not refer to the refinement in luxury, for this is an inevitable attendant on the progress of civilization of a humanizing tendency stimulating to new discoveries, not to be condemned, as long as it does not militate against moral and religious duties; but to those habits of thought and feelings of inveterate prejudice which the ignorance of our forefathers has handed down to us, and which we obstinately adhere to from an innate propensity to worship antiquity, in a way which violates frequently all moral and religious sentiments.

6. Worldly matters and occupations; as refuges from serious reflection, materially assisted by the feeling that the present surrounding objects are all that are real, because capable of being seen, felt, and comprehended; and also from a desire to believe that there are none others anywhere; and if from time to time a twinge of conscience suggests the thought of *unseen influences*, it is drowned in these worldly matters and occupations, and the thousand excuses always ready at hand.

7. Diversity in the creation of souls; for as there are no two leaves nor blades of grass exactly similar, so souls at the moment of their creation (for Science has failed to account for them in any other way,¹) are very diverse in intellectual power by nature, one from the other. Who does not know? Who has not experienced the different limitations of human faculties? On some children, and even men, all the devices which affection can suggest are tried to no purpose; a certain point is reached, and then an insurmountable barrier stops the way; the power of the intellect has been stretched to its utmost limit, and can do no more. This is irrespective of race, or any cause yet discovered. One brother will be created at birth a Newton or a Humboldt, and the next an idiot. There are minds who can no more understand an intricate abstruse proposition than they can fly. They cannot compass the breadth of vision vouchsafed to others of their brethren; and it is manifestly the bounden duty of those who have received a more liberal portion of intellectual gifts to assist these weaker vessels, and to strive to ameliorate their condition, instead of keeping them in ignorance and mental servitude, and consequent bodily subjection, and thus monopolizing for their own special gratification and use, as much of this earth's gifts as they can.

8. Wrongheadedness; for there is a class of men and women, and a very numerous one too, whose judgment is so transformed by their conceit and self-sufficiency, that as soon as any subject is proposed to them, their minds instinctively seize on reasons contrary to the most evident demonstration, which to others is perfectly clear. The most

¹ Whether created at the moment of birth or created in our first parents and afterwards reproduced *ad infinitum*, as Moses graphically expresses it when speaking of the vegetable kingdom, "whose seed is in itself," it all comes to the same thing:—created some time or another they must be. But because science has not discovered any other way for accounting for the mystery, and as the "Fiat" of creation does not come within the scope of *experiment*—the only *method* open to Science, the soul's existence is denied altogether;—no doubt much the easiest way to get rid of the difficulty.

eloquent orator, the most persuasive logic, has no effect whatever on them; every argument adduced in proof tends only to draw tighter the restriction they place on their intelligence, warped by an inability to follow out trains of thought disagreeable to them, because they have not been the darling offsprings of their own creation.

9. Prosperity; those who have a large measure of this world's goods are apt to forget the source from whence the good things they have are derived; and that the Being they ignore could in an instant deprive them of the sun's light and heat, and plunge them into darkness, misery, and despair.

10. Lastly, and by far the most fertile causes of infidelity, are the false theories spoken of above, by which the mind is brought gradually to believe that philosophers can show by irrefragable proofs that Science has made such rapid strides in knowledge that it has overturned all the (so called) ancient superstitions in the belief of the supernatural and the existence of Spirits; and the world by degrees loses all faith in the existence of the soul, and of God Himself, who is a Spirit, and falls either into Materialism or Pantheism, which last school teaches the doctrine of emanation and absorption, of which I will speak more hereafter; or becomes indifferent to all serious reflection on the subject of the "one thing needful." Thus insidiously stalks the enemy, "seeking whom he may devour;" striving to subvert in the soul the principles of all moral and religious sentiment which alone can ensure happiness in this world and in the next, by destroying in the human breast all hope and belief in a future state; and thus taking away from the poor, the disinherited, the deaf and dumb, the suffering, and the destitute, the only consolation left them in this checkered vale of tears, of trials and disappointments!

Within the last two years, a French *savant*, Monsieur Albert Réville, in an article in the "Revue des Deux Mondes" of the 1st of January, 1870, commenting on a book published by a German Professor, Gustave Roskoff, labours to prove that Satan has never had any reality whatever as a spirit, except in the imagination; that he has been nothing more

than the idea of evil personified, originally imbibed from the Persian mythology of Ormuzd and Ahriman. That man is by nature inclined to depravity, because it requires a certain amount of resolution to resist evil tendencies; but at the same time, as he is equally affected by the good in the world, and can triumph over his wicked inclinations by an effort, there is therefore no necessity to suppose the existence of a tempter; that for more than three centuries this idea led to the burning of thousands of persons by the Inquisition for witchcraft, and he argues that as this crime was supposed to be connected with, and bound up with Satanic influences, and, as the whole world has now unanimously condemned the punishment of an impossible crime, it is universally acknowledged that it never existed, and that consequently Satan and his angels or demons never existed either. I will not pause here to refute these affirmations, for the foundation on which they are built, viz., that Satan and witchcraft are one and the same thing, is a fallacy, a gratuitous assumption, based on an ignorant prejudice of the dark ages, the truth or falsehood of which does not invalidate in the least the existence of spirits; for the pretension to sorcery, or even the persuasion of its existence, is no proof that spirits have anything to do with it; but proceed to discuss and point out how modern events are tending also to lead the mind to infidelity, and suggest some means of prevention, reserving the task of refuting Mr. Réville's theories, if necessary, in another part of this work.¹

It has become the fashion lately to hold up to ridicule the belief in the existence of spirits, which "an enlightened age repudiates as savouring of ignorance and superstition;" and the number of impostors who have worked upon the credulity of the public, by table-rapping, hand-tying, and other tricks, have thrown discredit on the

¹ There is a very remarkable fact which appears to be somewhat more than fortuitous. I refer to Homer's speaking of Discord, an Evil Spirit, thrown from heaven by Jupiter; and the Titans who warred against him and were hurled down from heaven by him; evidently a tradition of Satan and his fallen angels. And this was a hundred years before Isaiah.

subject; and the pretended revelation of spirits by Allan Kardec, and his followers, some of whom have gone so far as to pretend to establish a new religion, have so much disgusted everyone, that it is no wonder the existence of spirits itself should have come under a cloud, and shared the fate of these nefarious attempts to deceive the public. Without pretending to institute myself a judge to decide what truth there may be in these propositions of spirit manifestations, I think I can safely say, that on a careful study of the case, the reader will find that though much exaggeration has been used and tricks played by these interested persons, who have taken advantage of *some truth* in the new discoveries made in spiritism, to fill up the measure with a tissue of falsehood; still, at the same time, if discredit has been thrown on this matter, and impostors have been proved to have deceived the public, that is no reason why everything relating to the existence of spirits and their manifestations should be rejected; or if their existence be not denied, the communication between them and those living in this world treated as a myth; because it has not yet been reduced to the standard of our usual methods of perception and comprehension, and because, following the *laws of psychology*, it cannot be submitted to palpable "*experimentation*."

Numerous have been the attempts made within the last few years to arrive at the truth of these astounding propositions; "*séances*" without end have been resorted to; every precaution that could be imagined has been taken to prevent deception, and the persons who have been present at these sittings or assemblies have left without having been convinced of the reality of what they have seen and heard, and yet believing "*there must be something in it*," although unable to account for the phenomena in any rational manner. Why has this been so? Why has the world for ages been prevented from forming a decision to be universally accepted as the true one, in a matter which has remained from generation to generation for thousands of years veiled in obscurity, and yet very familiar to all? From the earliest records to the present time

in the history of every nation, at all periods of man's intellectual development, among the savage as well as the most civilized nations, we find a belief in the existence of spirits, or the "*idea*" of a being, or beings, or power "*supernatural*" and immaterial.

It would take me beyond the bounds of the proposed limits of this book, to cite the works of a host of writers, and to enter into the various causes which have been assigned by them for this well established *fact*, and this would be irrelevant to the particular questions of which I am about to treat; some have referred the first "*idea*" of it to revelation; others to tradition from our first parents; others to an instinctive fear innate in man; others, again, to the metempsychosis, or transmigration of souls, suggested by the sight of the changes of the caterpillar into a chrysalis, and then into a moth; but all are theories to be accepted or rejected according to the fancy of the reader. Suffice it for our purpose to say that this fact is sufficiently proved from the history of all nations; nor will I insist on the part "*Revelation*" is said to have had in the tradition, because many of my readers will probably not go with me in such an argument, and it is my plan in this work not to advance anything which may require to be referred to "*Revelation*" for proof. I cannot, however, let this pass without pointing out an important consideration connected with it; viz. that neither geology nor astronomy, both sciences of great antiquity (the last mentioned in particular was studied by nations so ancient that they have left us little record of their knowledge) have never given any clue or hint towards the elucidation of the first conception of this "*idea*" which could be received with any degree of probability. In regard to the first science, geology, there is not anything in the component parts of this globe of ours, or of the matter on its surface, of a *spiritual* tendency or association to suggest it. For the second, astronomy, the study of the motion of the celestial bodies, could only lead to such an "*idea*" during the first dawn of man's existence, (if revelation be set aside,) for as soon as this motion could be perceived to be diurnal and *invariable*, no idea of spirituality could be

attached to it. At all events, it could not have persisted for so many ages. We must look for another cause; what has first originated the "*idea*," and why it has till now remained unsolved.

As the belief in the existence of spirits is intimately connected with that of the soul, and with the "*idea*" of a Supreme Being, for these three are synonymous with something *immaterial*; and as everything "*supernatural*" (so called because incomprehensible to our finite perceptions, or unexplained) is denied by *all* the different phases of modern infidelity, most of which are represented by *Materalism* or the doctrine which teaches that *matter* is everything and all that has any *reality*, it will be necessary for me to examine:—

1. What has originated this "*idea*," and what grounds exist for this belief? by taking a *cursory* view of what has been said on the subject by ancient and modern writers;
2. How such belief can be consistent with the principles and actual *facts* in biology and psychology? independent of the claims of revelation; and,
3. Why it has remained till now a subject of controversy?

These questions and the answers to them will form the subject to be considered in Part I., before I enter on the consideration of modern manifestations; and when that has been done I will proceed to show in Part II. the consequences attendant on the denial of the existence of spirits, and how this tends ultimately to the demoralization of society.





THE MENDAL.

PART I.

MESMERISM AND SPIRITISM.





PART I.

MESMERISM AND SPIRITISM.

CHAPTER I.

ORIGIN OF THE "IDEA" OF A SUPREME BEING.

"God is a Spirit."—*John* iv. 24.

"For by Him were all things created that are in heaven and that are in earth, visible and *invisible*."—*Coloss.* i. 16.

THE "idea" of a Supreme Being or Spirit; immaterial, and yet able to hear the prayers addressed to Him, first appears by the sacrifices of Cain and Abel in the fourth chapter of the Book of Genesis, the earliest record extant; though some persons have claimed greater antiquity for the "Vedas," the religious books of the Hindoos; but, from the great number of parts in them unconnected with one another, and from the very evident different epochs when they were composed or compiled, and the *texts* which have been so often altered by the Brahmins as *political expediency* dictated, it is now impossible to know what they were originally. In these books the "idea" throughout is *pantheistic*. "God is one because He is all;" "The clay as well as the potter," &c.; in other words, teaching the doctrine of "*emanation*" and "*absorption*;" thus destroying

the individuality of the soul; and, in practice, immoral, sensual, egoistic and slavish.

The next in the list of antiquity is the Buddhist religion, established about the tenth century B.C., and like the "Vedas" is full of absurdities which could only accompany the infancy of society; but, unlike the Hindoo, it is without any "idea" of a Supreme Being, though not without *that* of the Soul, teaching by mystic sophistry the greatest happiness to consist in the total annihilation of the Soul by nihilism or nothingness in a future state. These two religious professions, and that of Confucius in China, equally prehistoric and barbarous, have rendered the East indifferent to all moral sentiments, and have been continued only as an engine of State policy, because all love of liberty is extinguished by them, and *forms* and *ceremonies* and *mysticism* have taken its place, to such a degree that the Buddhist priests place prayers written on rolls of paper in a whirling box, and by a string pull it backwards and forwards a certain number of times, which is considered sufficient atonement for sin. All ideas of justice, of right, of duty, of mutual respect, and mutual obligation, which flow from a sense of the dignity of *freedom*, and which raise mankind to noble aspirations by the contemplation and imitation of the perfections of the Deity, and serve as a beacon to lead them towards intellectual and moral development and progress, are stifled; and it is on this account that it does not come within the scope of this work to enter into or say anything more of these religions. Those who wish to study them can do so.

Zoroaster, who comes next,—supposed to have taught the Persian Magi the "idea" of "Ormuzd" and "Ahriman," the Good Spirit and the Evil Spirit, and whose followers still exist in India, Persia, Mesopotamia and Syria, in the sects of the "Parsees," and the "Yezedees,"—rose a step higher above the speculative religions just mentioned, inasmuch as he taught the doctrine of rewards and punishments in Heaven and Hell. In Syria and Mesopotamia these people are called "Worshippers of the Devil," from the anger they exhibit when persons of another sect curse him,

a favourite imprecation in the East: for it is one of their tenets that the Evil Spirit is to be propitiated.¹

The next period when we hear of the "idea" breaking through the darkness of uncertainty are the poems of Hesiod and of Homer, who sang of good spirits of heroes, who *inspired* men and led them to good and noble actions.² We find Homer introduce into his poem souls in Hell, evidently taken from the Persian writers.³ The whole system of the heathen mythology, formed on those of the Indian, Assyrian, and Egyptian, began at this time to clothe it in human shape, at the same time, also, losing consequently its *Unity*, to be resuscitated again by the philosophers of a

¹ There is a passage in the "Zend Avesta" ("Vendidad Zadeh") wherein the souls address other souls arriving below, thus:—"How did you die? Darvande? (bound up in Ahriman)." "How have you come from a world of light, full of flocks of sheep, of birds, and fishes, into this world of darkness, and of suffering? You will be a long time longing to leave it." Homer, Virgil, and Dante, had no doubt these books in their minds when they composed their poems.

² Here we find the first notion of "*Patron Saints*," which the Pagans carried into Christianity when they became converts to it. We do not find anything in the books of the Old Testament of the same period when speaking of the gods of the nations driven out of the countries by the Jews, which has any reference to "tutelary spirits," nor are they found in the books of the Hindoos and Chinese. Rachel's images (teraphim) were for the purpose of divination, and not "*Lares*" and "*Penates*," as some have imagined. See Genesis xxxi. 19; Judges xvii. 5.

³ Homer describes the souls as independent individuals; friends recognize each other, walk together, and talk. How? The bodies are transparent, and yet they recognize one another and have the gift of speech, and are tormented by the Furies, that is, their consciences. The idea of the River Lethe was imagined to account for the souls coming back again into this life without any reminiscence of a former life; of this more anon. All the ancients believed in the transmigration of souls into animals; the tradition still exists among the sects of the Ansaree and the Druses in Syria. The "idea" has survived the destruction of monarchies and empires—the disappearance of nations and all the revolutions the East has seen; so powerful is the force of the "idea," of "spirit over matter," of whose *existence* altogether, that is, the former, modern materialist philosophers and savants strive to make us deny. See Chap. VI.

later period. It has been a matter of dispute whether contemporaneously with Hesiod and Homer, in any part of the world (except among the Jews), the *Unity* of God was professed, or even known. It is certain, however, that for many centuries the "*idea*" was known, but was kept a profound secret from the great mass of the population for political purposes, for reasons I will explain farther on. The "*Mysteries*" of Isis and Bacchus were established to keep secret the "*idea*" of one God and of a future state, mixed up with the Eastern speculation of the metempsychosis, and they were held so sacred in order that no one should reveal them. In this intent they were surrounded with all the mystery and importance that could be invented. Sophocles calls them "the hopes of the dead;" and Porphyry says, "Our soul at the moment of death should be in the same state as during the Mysteries, that is, exempt from all passions, envy, hatred, and anger."¹

To us who live so many centuries from the period when those events occurred, and who have lights to guide us which they had not, it seems impossible to believe that human beings should at one and the same time that they made such astonishing progress in the fine arts (some specimens of which remain which have never been surpassed), have seriously entertained conceptions of gods and goddesses so extraordinary and revolting!—and worshipped even animals, plants, and roots! (see Juvenal;) but when we reflect on what we know of human nature, and that *political exigencies*, overruling justice and right, were just as stringent on the rulers then as they are in the present day on ours, we see the solution of the enigma.

As soon as the "*idea*" became multiplied into a great number of gods and goddesses, that is, by the personification *materialistically* of virtues, vices, feelings and necessities, men could no longer be deterred by the threats of Divine vengeance, or by the fear of punishment in this world, because if a man committed a crime contrary to the will

¹ Plutarch declares that the doctrine of a future state was taught in the "*Mysteries of Bacchus*," which means, secretly.

of one god there were so many other gods he could find to approve of it.¹ Therefore the people were threatened with the punishment of passing one thousand years in the bodies of unclean animals (see Plato and Plotinus); and only after a lengthened series of successive purifications, their souls, they were told, would be permitted to animate again human bodies. In a passage of Timæus of Locris' writings this fact is very clearly stated; for he declares that neither he nor other "*savants*" believed these fables, recognizing the *Unity* of the Supreme Being; but he praises them, as a means of keeping the populace from crime, and of keeping them quiet; and it is very likely that Pythagoras, of whom Timæus was the disciple, who brought the doctrine of the metempsychosis from the East into Greece, had the same views.

What could be done? The *political interests* of the rulers demanded that the "*vulgo*," the illiterate, the "*proletaires*," in fact, should be kept in ignorance, and their minds occupied and amused by oracles, pomps, ceremonies and unmeaning ridiculous forms, so as to divert the current of men's thoughts from their rulers, who saw at a glance the advantages which would accrue to them if they profited by the ebb which was flowing quite naturally into the stream of hero-worship and polytheism; and they could not resist the *utilitarian* temptation of availing themselves of it; and they not only encouraged but enforced by strict laws these "*rites*," or "*rituals*," and sometimes the perpetration of human sacrifices;² and this act of injustice to the human intellect and to humanity having been committed, there were afterwards no means available to stem the torrent into which mankind is by nature inclined to flow.³ They had

¹ The Jews, on the contrary, believing in one God, could be restrained by the anger of the Divinity.

² Octavius, afterwards the Roman Emperor "Augustus," offered up 300 nobles of the town of Perousa on the altar of his uncle "Divus Julius" (Cæsar).

³ See how often the Jews relapsed into idolatry; and how tenaciously some of our contemporaries hold to unmeaning forms and ceremonies, vestments, &c.

raised the storm but could not allay it; and it became very dangerous to attempt it; for the people had grown so imbued with their debasing superstitions, and so fond of their "feasts" and "holidays," which the worship of these imaginary deities brought round so often,¹ that to tell them there was no reality whatever in the existence of these their favourite divinities, which were only the symbols of their own passions and vices, would have been as much as the lives of the rulers were worth, and the people would undoubtedly have stoned them, impelled by a desire to avenge their favourites. Socrates was condemned to death because he would not truckle to the popular beliefs. And see what they did at Ephesus (Acts xix. 34), "All with one voice about the space (time) of two hours cried out 'Great is Diana of the Ephesians!'"

On the other hand, to teach them openly the dogmas of the immortality of the soul, and paint in bright colours the happiness of a future "elysium," would have led such grossly ignorant people to commit suicide, in order to escape from the sufferings and misery of those days of slavery and overcrowding in this life, and quickly obtain beatitude in another (for the revelation of the displeasure of their Creator was unknown); as actually occurred more than once, when Ptolemy Philadelphus was obliged to shut up the schools at Alexandria, for fear his states would be depopulated. After a lecture by Hegesias to his disciples on this subject, at Cyrene, they all killed themselves; Cleombrotus ran up to the top of a tower and threw himself down. Cato, after reading the "*Phædon*," resolved to put an end to his life, and finally accomplished it.²

Therefore the *Unity* of God, and the dogma of a future state, by a gradual progress of the soul through successive

¹ As in Russia at the present day, in regard to "*Saints' days*;" half the year and one day over.

² It is well known that in after ages the Church, on the same account, was obliged to issue "anathemas" against suicide, declaring that all such would be damned eternally, and Christian burial was refused to their bodies. The early Christians then fled to martyrdom as a righteous means.

migrations into other bodies, that is to say, by *judgment*, *punishment*, and *purification* of souls, as explained by *Jamblicus*, symbolized by a gradual succession of "*trials*"¹ in the "*Mysteries*," was taught and practised with the greatest secrecy; and at the same time the "*trials*" were adopted in order to prove the power and ability of the neophyte to resist the temptation to reveal the secret. That the *Unity* of God was known in very early ages, only veiled in hieroglyphics and mystery, is proved by the inscription which was placed on the Temple at "*Sais*" in Lower Egypt:—

"I am all that has been, all that is, and all that will be; and the veil that covers me no mortal shall raise."²

In a fragment of an ancient hymn we find the following passage:—

"Contemplate the King of the World. He is One. He proceeds from Himself. From Him alone all mortals proceed. He is in them and above them. He sees all mortals; but none of the mortals see Him."

It was only by degrees that the initiated were led to have revealed to them the fact of the *Unity* of God; and there were three great degrees with many intervening steps before the whole truth was explained, and the last of all was the gradual progress of the soul by *judgment*, *punishment*, and *purification*, in the successive migrations into other bodies (not animals, but in those of other beings on the earth), which progress was typified by the gradations of trials and degrees through which the neophyte was conducted. Some writers have declared that the last and greatest secret was the *Unity* of the Divinity. This is very likely to have been the case, because most dangerous, if revealed. We have positive assurance that the doctrine of Pythagoras, the mere transmigration of souls into animals, was not a secret at all, publicly taught in some schools at Alexandria, Athens, Greece, and Italy, as a check on the people, as just stated

¹ Freemasonry at its origin was nothing more than a corruption of the "*Mysteries*." It changed its object frequently in the lapse of centuries, but never became a political engine.

² See the "*Proclus*" of *Timæus*, lib. i. p. 30.

above; but not the *Unity* of God and the *beatitude* and *transcendent felicity* enjoyed by the soul in a future state. The "Barberini" or "Portland Vase" in the British Museum depicts this last feature very obviously.

Charity was wanting in the teaching of the "*Mysteries*." At no period did the love of humanity form any part of the Divine attributes inculcated; and consequently the love of one's neighbour could not have been taught. Slaves and strangers were not admitted to the Mysteries, which the prejudices of race and of pride reserved for the dominant party in the State. At first *Fortitude*, *Patriotism*, *Self-denial*, and many other moral virtues were taught, but not *Charity*.

At a later period, both in Greece and in Rome, the "*Mysteries*" degenerated into obscene and drunken orgies.¹

We now come to a period of our world's history when the light of civilization began to dawn in Europe, and in the Greek colonies on its confines, leaving the East plunged in the greatest barbarism, and degraded by sensuality and every species of vice; for the East has always been, is still, and will always be, barbarous, unless some unexpected change should take place in our world's climate.²

¹ I have allowed myself to dilate on this subject because it bears on the question, and its facts will have to be kept in mind as I proceed to sketch the development of the "*idea*" by the Greek philosophers. But in reality the "*Mysteries*" were established at a much later period than the one we are now engaged with, and were carried into Christianity during many centuries; completely transformed, however, to suit the tastes of the day; but always a very favourite amusement of the populace, who insisted on having *four* devils brought on the stage, who played all sorts of antics, from which came the French expression, "*Faire le diable à quatre*;" until they degenerated into "*Punch and Judy*." There has lately been a revival of the "*Christian Mysteries*" in Bavaria at "*Ammergau*," every ten years.

² The late expedition sent by the French Government to explore the course of the "*Mekong*" River in "*Siam*" and "*Cambodia*," till now an almost unknown district, discovered many temples in ruins, which by their architecture showed evident signs of having been built, like those in Mexico, at a period of higher civilization; but the circumstance of these monuments being very elaborately

The first philosopher or "great thinker" of whom we hear in connection with psychology is *Thales* the Milesian, reputed one of the Seven Wise Men of Greece (640 B.C.); but all his wisdom did not go beyond the discovery that "*water*" is the "origin of all things."¹ *Anaximander*, who succeeded him, proposed "*air*" as the origin of all things, and even went so far as to declare the soul to be nothing more than "*air*." "That *infinite air* was, and is, the First Cause: and from it came all the other gods and goddesses." This physical theory was afterwards superseded by *Diogenes of Apollonia* in something more of a psychological form, because he taught that *air*, which is continually undergoing changes from the heat of the sun acting on its chemical properties, evinces something of a living organism, and is itself a vital part, if not the source of all, vegetable and animal organisms; but this faint gleam of light was obscured by puerilities, as, for instance, that the stars were living souls!

Heraclitus of Ephesus came next, and proposed "*fire*" as the origin of all things, that is, *heat*;—a dogma borrowed from the Persian mythology of Zoroaster, but in so confused a manner that it is difficult to comprehend his meaning or idea. "Everything," he says, "can be converted into fire; and fire into everything." He also falls into absurdities; believes the sun to be destroyed every night, and renewed every morning!²

sculptured, would indicate still the infancy, compared with Europe, of intellectual advancement, which proceeds in an inverse ratio to ornament. Simplicity is progress; "*renaissance*," a return to a less civilized period.

¹ Modern philosophers, the partizans of the "*evolution theory*," who think they have discovered that all living beings have originally been "*evolved*" from marine plants, now say that "*Thales*" was not so far mistaken when he reduced the origin of all living things to *water*, whereas he never had nor *could* have had the train of ideas necessary to lead to this speculation of the present day.

² How astonished this great "*philosopher*" would have been if he *could* have known that there existed islands in this world where fire was unknown to its inhabitants! How his pet theory would have collapsed at once! Many modern "*philosophers*" are not more fortunate in *their* theories.

It was reserved for *Pythagoras* very shortly after this to open a new era of speculation; to be the first to introduce into Greece the first gleam of *spirituality* divested of the romance of Homer's fabulous period, by the introduction of the Indian and Egyptian dogma of the transmigration of souls, which he at first introduced as a kind of Freemasonry, combining it with the fanciful virtues in the power of "numbers," to which the Jews, after the "Captivity" were also much addicted. *Pythagoras* was born at Samos about the year 540 B.C., and came to Crotona in Italy when Tarquin the Proud was at Rome. It is a matter of dispute among the learned whether he really did declare the rotation of the world and the planets round the sun, but that he promulgated the belief in *spirit* and in the *immortality* of the soul there is no doubt whatever.¹

After him came *Xenophanes*, *Parmenides*, *Zeno*, *Empedocles* of Agrigentum, and others, whose theories were full of vagaries; and each succeeding philosopher improved upon his predecessor's speculations till all the teaching of the schools became *mysticism*. This "Eleatic" school, so called from the town of Elia (or Velia), a Greek colony in Italy, occupied itself by discussing principally four subjects,—

1. The existence and attributes of the Supreme Being;
2. The origin and the destiny of the world;
3. The nature of the human soul;
4. The possibility of establishing a criterion of "Truth."

By elaborating and working up these subjects this speculative philosophy ended by disengaging itself by degrees from the *material* principles with which it set out, and by giving place to researches on *Time*, *Movement*, *Eternity*,

¹ We are told that *Pythagoras* travelling, saw at Babylon the orrery, which *Cedrenus* says "had been erected by King Chosroes," representing on a very large scale the planets turning round the sun, on each of which was the gilt image of the presiding god; and the Emperor *Heraclius* saw this immense machine, which existed in his time. *Plato* tells us the origin of the word *θεός* was from *θεῖν*, "to run," and this name or term was only applied to the planets in their course; but it is quite incredible that this knowledge could have remained so many centuries buried in oblivion.

Infinity, *Thought*, &c., &c.; and arriving at last at the conclusion that the senses are unworthy of confidence, deceptive, and therefore not to be trusted for the establishment of any fact.

From the Greek colonies in Italy these speculations came to Athens, where "all the Athenians and strangers" which were there spent their time in nothing else, but either "to tell or to hear some new thing";¹ and the school of Stoics began to be imbued with them, in a manner *almost sceptical*; when the "Sophists," a class of philosophers whose name became synonymous with false doctrine from their disputing in the schools, fallaciously laying more stress on the *manner* than the matter of their oratorical discourses, represented by *Protagoras*, *Gorgias*, *Prodicus*, and their disciples, carried them to extremes by professing to renounce all true science, all affirmation of the reality of things, until they left no room for conscience, good, evil, philosophy; religion, law, nor criterion of truth. *Protagoras* of Abdera declared that "Man is the measure of all things." *Gorgias* taught his doctrine in a work of which *Aristotle* has left us a precise analysis. It was entitled "Of Nature and of Non-existence" (*Περὶ φύσεως ἢ τοῦ μὴ ὄντος*), by which he attempted to show that there is no proof that anything exists, and if any thing should be proved to exist, this thing cannot be grasped by our finite perceptions, and if it cannot be comprehended, it could not be communicated by speech; by this he meant that *individually* man cannot be sure of any truth, but *collectively* he has a better chance.²

¹ See Acts xvii. 21.

² J. W. Draper, in his "History of the Intellectual Development of Europe," has adopted much the same idea. He says:—"The only way to distinguish error from truth is to take man as a part of 'humanity only, and to rely on the opinions of all men put together, because man is at first only a simple 'cell,' and is 'developed into youth, manhood and age, and then again leaves his place to others; and as the mind of man is always progressing, it is only after the lapse of ages that men by experience can discover 'and agree upon truth.' But they never do agree; there is the difficulty. If one man be fallible, could not the many be equally so? Shall we wait for another age (which we can never see)

By virtue of one of Nature's laws, which impels the disciples of any school not to stop short of first principles, but to carry its doctrines to extremes, the followers in this case went far beyond the master; principles whose objectionable tendencies were veiled by the admirable manner of their delivery, by elegance in style, and the force of rhetoric, appeared in all their crudeness when divested of these auxiliary screens; propositions such as these, viz., that virtue, vice, conscience, duty, are fictions; that good and evil are only conventional, and do not really exist; in fact, that there is not anything in the world except that which can be proved *mathematically*; ¹ and even then there is no certainty that the senses do not deceive us; that nothing is true, and therefore that it is only necessary to give to any subject the *appearance* of truth momentarily, in order to persuade, and carry conviction with it, by charming and working on the feelings of the audience; these principles were fraught with great danger to public morals; but when *Callicles* in his work called "*Gorgias*," in which he lays down and amplifies his masters', *Gorgias*' and *Protagoras*', doctrines, and transfers them into politics, showing, "that if good exists, it can only be what is agreeable and useful [utilitarian], and if evil it can only be what is disagreeable and hurtful to individuals; that laws are mere conventional forms, which do not merit any respect from those who are emancipated from the prejudices of the vulgar, because invented by the weak as a means of protection against the stronger; and that these last are fully justified in compelling other men to satisfy their passions, and to serve their interests; to realize which in the attainment of this world's loaves and fishes" "*rhetoric*" is proposed as

to be enlightened? I say with *Pythagoras*, *Socrates*, and *Channing*, that man's reason is quite sufficient to enable him to discern truth from error, provided all previous *prejudices*, *self-interest* (the greatest of all obstacles), and *pride* be completely set aside; the *real* difficulty only lies there—in man himself.

¹ These old false theories have been brought up again, and form the basis of the *Materialistic* schools of *Positivism*, *Utilitarianism*, *Rationalism*, &c., as will be seen in succeeding chapters.

one of the most effective means to be adopted;—and then social demoralization attained its culminating point;—unscrupulous ambition, ungovernable licentiousness, moral perversity, and fraudulent manœuvring were the consequences.¹

These "*Sophists*," nevertheless, had no intention to corrupt their contemporaries; they did not at the time perceive the immoral tendency of their doctrine and formulas; all their efforts were directed to charm their hearers (for at first their teaching was all oral) by the brilliancy of their declamatory style, and the agreeable sound of the words they used, laying much less stress on the matter of the subject than on the way of expressing it; and in these labours they perfected and polished unwittingly their language, the prose of which was before hard, and laboured;—the *Sophists* of Greece striving to attain to precision; those of Sicily, elegance of language. *Plato* ridiculed their conceit, and professed to despise their rhetoric, but he fell unconsciously under the influence of their style in prose, and *Thucydides*, *Aristotle*, and *Demosthenes* came each in his turn to profit by their pioneering, and to add to the purity and elegance of the Attic language.

It is not at all surprising, nay, even to be expected, that

¹ It will be seen from the sequel in these pages how *Materialism*, *Utilitarianism*, and *Rationalism*, in reality these old Greek theories reproduced, the base of which is *Scepticism*, all tend exactly to the same results, only counteracted and kept within bounds by the stringent laws which society has been compelled to enforce for its own preservation, without which it could not exist. As it is, in spite of the force of public opinion of a great part of mankind, and in spite of the costly machinery of State coercion, these subversive principles have an immense number of partisans among us, some openly avowed, others secretly professed, and always on the increase, for what do we see if we look around us? absorbing egotism, cruel heartlessness for the miseries of the poor, the worship of riches as the summum bonum; the cries of conscience stifled by the sophisms "*necessity*" and "*expediency*," recklessness of a future state, because "*spirits* do not exist, and *matter* is all that has any reality, and *that* is perishable; and therefore let us eat and drink, for to-morrow we die, and after death there is nothing beyond."

this sceptical school of philosophy teaching the non-existence of any thing *spiritual*, and flattering man's evil inclinations, forerunner by many ages of our modern *Materialists*, *Utilitarians*, *Determinists*, *Positivists*, &c., should have unsettled the minds of the Stoic philosophers, who had not at that time the light of Revelation to assist them in their researches after "*Truth*," if in the present day, after the knowledge and experience history has given us, and the assistance of the Divine precepts of the Gospel, we find the same fallacious theories propounded unblushingly by a class of men, and even some of them genuine "Professors;" and we find others simple enough to listen to them, in the hope of finding a plea for the propensities to which their hearts, corrupted by a vicious social system of education bequeathed to us by the Romans, and the barbarism of the dark ages, is always prompting them to follow in opposition to the pure but searching Laws of God.



CHAPTER II.

THE STOIC SCHOOL AT ATHENS.

"Quid est enim optabilius sapientia?"

Cic. *de Offic.* lib. ii. cap. 2.

MANY of the Stoic philosophers were carried away by these specious novel theories; but *Socrates* was not to be so easily deceived: his intellect was proof against their plausible arguments, and his fortitude steeled against their blandishments; he had been well schooled in the doctrine of *Pythagoras*, and could not bring his mind to believe there was no such thing as soul or *conscience*, for he felt sure he heard a "*voice*" which spoke to him without articulating any sound, which he called his "*Genius*" or "*Familiar Spirit*" (the famous "*demon*" of *Socrates*) and suggested what he was to do. This "*Genius*" was nothing more than his *conscience* unbiassed by prejudice and tempered by experience. When *Hermogenes* asked him, if he had not better set about his defence, he replied:—

"That he had been preparing during his whole lifetime; that is, that he had steadily persisted throughout life in endeavouring not to do anything that was unjust, and that now, whenever he attempted to think about his defence, his '*Genius*' prevented him." He rejected in

toto the new materialistic doctrines of the "*Epicurean Sophists*;" and, while acknowledging the inability of the senses to furnish a criterion of "Truth," he agreed with Pythagoras, that human reason was quite sufficient for the purpose of a guide in all necessary points. He ridiculed those who applied themselves to the study of the nature of the heavenly bodies and of the gods, &c., and asked them whether they knew sufficiently of human affairs, that they meddled with Divine? He for his part applied himself to the study of *Man*, and what regarded him—"Morality."¹

His great good sense, and strong reasoning powers, compelled him to reject the fables of the heathen mythology, and to believe in one God only; and this belief, published by him, formed one of the principal accusations against him. He also believed that God was Omnipotent.² When he prayed, he asked:—

"That God would give him those things which were good."³ He thought "that God was to be worshipped in singleness of heart, and that He manifested Himself through His works;" that "like the sun He punishes those with blindness who curiously examine Him, and pry into His secrets;" that "He is invisible like the wind and the thunder, and that obeying His commands is the best way to worship Him."⁴ He thought also that "to adore God, to honour one's parents, and to do good to those who do good to us; are natural laws, given by God to men," that is, implanted in our nature. He thought also that "the best way to demonstrate our love of justice is to be just in all our actions."⁵

¹ See Xenophon, "*Memorabilia*," "Defence of Socrates."

² Idem. cap. 3.

³ Idem. b. iv. cap. 3.

⁴ Idem. b. iv. cap. 4.

⁵ There is a very remarkable passage in Xenophon's "Defence of Socrates" (b. i. cap. 1), wherein Epictetus says:—"When you have shut your door and darkness pervades your room, remember never to say, 'I am alone,' for God is within, and your genius is within, and what need have they of light to see what you are doing?" I shall refer to this passage again when speaking of the

The great moral truth and maxim, "to do good to our enemies" and "to love them that hate us" was reserved for revealed religion to make known to mankind. The pagans, of whom Socrates was the most enlightened, (and next after him Cicero and Seneca) had no conception of this religious precept; they came as near to moral truth as the light of their reasoning faculties permitted, but could not take a more sublime flight, and lay down the foundation of all human moral obligation, the *abnegation of self*, in the forgiveness of enemies, and the earnest pursuit of every matter which can benefit our fellow-creatures to the exclusion of our own ease and comfort; and this is a striking proof that nothing short of Revelation could bring this light into the world.¹

There is a club or company of rich Jews on the Continent who publish by subscription, in Paris and at Cologne, books against the Christian religion,² and who advance in them, among other arguments, that *all* the moral doctrines to be found in the Gospels were known to the Jews long before our Saviour's time, and cite certain Commentaries on the Talmud written soon after the "Captivity." But where is the proof that such passages were not interpolated into the manuscripts at a later date, after the Gospels were written? We have the evidence of *all History* to prove that these principles were never acted up to by any Jews, at any period, and therefore we have every right to question the assertion that they were known to them; again, the whole spirit of Judaism from the earliest time to the present day is a contra-

"Mendal." Epictetus' morality was the most sublime of all the philosophers of antiquity—almost Christian. "I am Epictetus the slave," said he, "lame; another Jesus in poverty, and yet I am cared for by the gods."

¹ Socrates approached as near to this standard of excellence as the "*light of nature*" permitted; but though he professed to believe in One God, and died a martyr to this belief, we find him in his last moments still tainted with the prejudices of his education, and of those around him; for he begs his disciples not to forget to perform in his stead a vow he had made, to sacrifice a cock to Esculapius!

² Notably "Sinai and Golgotha," &c. &c.

diction of this assertion that they were known to them ;—without the force of *exclusiveness* this Nation could never have held together for so many centuries ; had they “done” to others as they would be done by” their individuality as a nation would soon have disappeared ; and to this very day, the term “gentile” is still in use among them when speaking of other nations. The Apostle Peter was opposed by all the other disciples of Christ when he preached his mission to other nations, and urged the Divine injunction he had received, to admit them also into the fold, as proposing an *unheard-of* innovation. And yet without this Divine injunction, this leveller and destroyer of all nationalities, the equality of all men *morally*, and *politically*, which Christ published to the world, His mission would have been incomplete and nugatory. Paul saw at once that without it he became a “tinkling cymbal,” and that the “greatest” of all virtues needed for the regeneration of mankind which he contemplated was “Charity !”—Not more needed then than now !

Passing on from Socrates we come to Plato and to Aristotle, two of the greatest “thinkers” among the Greek philosophers ; but as they did not add any new “idea” to psychological law, I go on to Cicero, who wrote a treatise on the Nature of the Gods (“*De Naturâ Deorum*”), which is full of sensible reflections on the works of Nature as being clearly the works of an Intelligent Supreme Being, which implies the necessary conclusion that all can be referred to a Creator ; but which goes no farther. He relates that Simonides, having been asked by Hiero, tyrant at Syracuse, what God was, demanded a day to consider the question, and then two days, and then four days, and at last, on being pressed for an answer, replied that “the more he thought on the subject, “the more it seemed to him incomprehensible.”¹

Cicero thought that all temporal good came from “above,” but that wisdom and virtue were in Man’s own power. Let us note this passage, the first in which *free will* is referred to Man’s judgment, unassisted by Revelation.

¹ Cicero, “*De Natura Deorum*,” lib. i. ch. 22.

He declares the “idea” of a Supreme Being is so very ancient that it existed long before philosophy was studied, and that men learned it “by a kind of natural inspiration ;” and he brings forward its *universality* as a proof of its truth ;¹ a very false conclusion, inadmissible to stand alone as an argument in its favour ; because the physical constitution of Man, acted upon by the active principle implanted in him, has been proved to be a sufficient exciting cause to produce on his brain visions and deceptive hallucinations which have no reality ; not only during sleep does he *see, feel, hear, smell, and taste* with the most convincing sense of the clearest reality that which does not exist, but also frequently in his waking hours these visions are continued, and he cannot be persuaded that his senses deceive him, and that THAT which he fancies he sees, feels, or hears has no reality whatever.² Hundreds of cases have been recorded of such derangement of certain functions of the brain, the exact seat and nature of which have not been discovered, so as to produce “*hallucinations*,” sometimes without interfering with other organs, or producing what is generally known under the name of mental derangement ; indeed, some of the greatest men,³ history tells us, have been subject to this strange phenomenon. No reliance can therefore be placed on visions, however true they may have appeared, unless accompanied by corroborating facts.

No doubt, as has been well authenticated by all historians and all travellers, wherever on this globe Man has been found, the “idea” of something *supernatural* has been found with him : and very reasonably too, because however savage he may be, he has the same organization as the most civilized being, and is subject to the same physical and psycho-

¹ Cicero, “*De Naturâ Deorum*,” lib. iii. ch. 36.

² See Appendix C. and D., “On Dreams, Hallucinations, and Insanity.”

³ Socrates, Alexander the Great, Cæsar, Brutus, Julian, the two Scipios, the two Catos, Charlemagne, Peter the Hermit, Pascal, Luther, Mohammed, Swedenborg, Napoleon I., Savonarola, St. François d’Assise, Tasso, Talma, &c. &c., not omitting the heroine, Joan of Arc.

logical laws. Like him he sees in his dreams—and perhaps in his waking visions—familiar faces of those he has known when they were alive, and fertile sunny fields, which suggest another existence somewhere; like him he feels a vague impression of awe and fear at the approach of night, from his inability to defend himself in the dark;¹ like him, at times, his nervous system, shattered by feverish delirium or other predisposing causes, will conjure up fantastic forms in the dim twilight, or the “darkness visible” of his habitation: all these impressions, sometimes indelible, combined with an instinctive consciousness that his body is moved by some invisible agency different from that of animals and plants, lead him to think there is a future state for this invisible agent *somewhere*. And as he has heard from his father, and perhaps from his grandfather, that the objects he sees around him have always existed, he is led to think there *must* be a greater Being or Power than himself and his fellow-men—a Being whose voice, awe-struck, it has seemed to him he has heard in the thunder, to whom he attributes them all; and then the thought naturally follows that this “Unknown” and “Mysterious Being” *must* have existed long before his race, and continues to exist; and his mind naturally also places this Being with those departed friends in those “sunny fields,” the “Elysian” fields he has seen in his dreams. So far the light of reason can go, has gone, but has not the power of going farther (as proved by all history), without the aid of Revelation, which teaches him all that is necessary for him to know in this world—his origin, the relations existing between him and his Creator, his duties towards Him and his fellow-men; the mutual bond of Redemption, and his destiny in another life of eternity. Left to himself, even at the most civilized period of his history, he has never been able to form any but the most absurd conceptions of that life, such as his own finite nature suggested to him: gods with all the failings and even vices of humanity; the passing of his soul

¹ Homer makes Ajax, the brave Ajax, who defies the gods, say:—
“If Greece must perish, we shall thy Will obey;
“But let us perish in the face of day!”

into animals;¹ unjust and cruel relations between himself and his fellows, dictated by selfish passions; laws made in favour of the strong, on the principle that “might precludes right;” false notions of political economy in regard to property, from which Roman code the world has not yet been entirely emancipated; and to this very day, with all the light of history before him, we see him rejecting Revelation, and forming crude theories of every kind—*Hegelism, Positivism, Utilitarianism, Fourierism, Salvadorism, Saint-Simonianism, Modern Buddhism* (Schopenhauer), *Mormonism*,² &c., &c., all contrary to man's nature and wants, and leading to miserable results—all narrowing the sphere of humanity in *egoistical circles*, instead of striving to develop the moral features in his nature by the eternal principles of freedom and charity laid down by Christ.

Continuing our rapid retrospect of the ancient philosophers, we come now to Seneca, who may be said to have been the last of them, in whom the learning of all those who preceded him was accumulated; but he was only the echo of all the Greek and Roman philosophy from Thales to him; he was the last link of the chain. Nothing original, he was the reproduction completed of his predecessors; and in taking him as the last type, one has the most that the pagan philosophy taught, until it sprung up again in the mysticism of the Alexandrian schools.

Seneca's ideas on “fraternity,” the “love of God” and of men, the “examination of his conscience before he retired to rest,” and other moral precepts, &c., &c., were not his own, but those of Chrysippus, Cleanthes, Pythagoras, Epicurus, and all those who had preceded him for a thousand years; in fact, they were the ideas of *his time*. Long before our Saviour's advent, the Jewish and Greek sages had taught the beauty of virtue; and it has even been advanced by some

¹ This fanciful idea has been resuscitated under a modified form by a contemporary French writer, notably, “*La Pluralité des Existences de l'Âme*,” par Monsieur Pezzani, Paris. (See, in Appendix A., my observations on this work, too long for this note.)

² I leave out many more, such as the “Peculiar People,” &c. &c.

that the injunction, "Do unto others as you would that others should do unto you" was taught; but the "*Atonement*," "*Redemption*," "the love of enemies," and "*Sanctification*" by obedience to God were unknown. About the time of our Lord's coming the Greek philosophers were tired of dogmatic subtleties, and were looking out for something more practical; and that is why Pilate¹ said to Jesus, "What is truth?" Sextius the father was at this time in great vogue, having written hand-books to serve as a kind of manual of moral direction in life. Papirius Fabianus, one of his disciples, set the fashion of preaching morality to crowds in public; and Seneca became famous as an orator in the same line. He had been the disciple in his youth of the Pythagorean and Stoic philosophers—Sextius, Sotion, Fabianus, and Attalus, and had learnt to reject all the debasing doctrine the mythology of that day taught; and he laughed at the priests of Cybele and Bellona, "who think they please the gods by drawing blood from their arms and shoulders." "Men," he says, "would in truth have lost all the restraint of reason, if they were mad enough to believe in such gods." He cannot understand why lights were used in the day time in the temples. "The gods," he says, "have no need of being illuminated, nor do men like to be smoked with incense."²

The portrait he draws of public worship in his day is certainly most extraordinary, and hardly credible were it not confirmed by other writers. He introduces us into the Capitol, and shows us "the statue of Jupiter" with his attendant acolyth or priest, "announcing to it the time of day; another attendant is occupied in burning incense continually so as to envelope the statue in a dense smoke. The statues of Juno and Minerva have their toilet maids, who are occupied in pretending to dress their hair, and

¹ The search after a criterion of truth had been for more than a century one of the principal problems sought to be solved by all the schools of philosophy; and it had puzzled them so much that many had given up all hope of ever solving it.

² We could ask the same question now of some of our contemporary fellow-Christians, without receiving a logical answer.

"hold looking glasses up before them:¹ silly women sit whole days at the foot of Jupiter's statue, flattering themselves the god is enamoured of them." Such passages as these were raked up by the "Fathers of the Church" in the third century after our Saviour, when they began to dispute with the pagans about the dogmas of the Christian religion; and among one another, to prove that Seneca was a Christian; that he had heard Saint Paul preach and had been converted; but no reasonable argument can be brought to bear out this assertion; though there is reason to believe his brother Gallion and his most intimate friend Burrhus were both called upon to preside at the tribunal before which the Apostle Paul was arraigned: the first at Corinth, and the second at Rome, where he was then prefect. The most probable conclusion to arrive at is, that "*Seneca*" was too much imbued with ancient prejudices, and too proud, to become "*as a little child*" and accept the cross. No doubt that so learned a man was well versed in all the doctrines both of the Jews and the Christians, but too unbending to accept them; and though his principles of morality approach Christianity, we find, on the other hand, if he sometimes appears to lean in his writings towards the light of the Gospel, it is because he could not avoid the fashion of his day, the abandoning the belief of the times of the Cæsars, and falling into the scepticism of the times of the Antonines. In reality he was the greatest adversary to the supernatural, and wrote a treatise against the Jews entitled "*Of Superstition*;" for at that time the Jews had begun to be tainted with the fanciful vagaries of the Talmud, with "*sorcery*," the doctrine of "*numbers*," "*charms*," &c., which had replaced the pure text of the Pentateuch and Prophets, after the Captivity. For him "*philosophy*" was all sufficient. "It promises us," he says, "to make Man

¹ Ladies' ideas have certainly undergone a great change; but have we not in the present day devotees just as silly, who waste their time in embroidering and decorating vestments, which can form no part of worship, and for which they have no more authority or reason in believing they are pleasing to the Deity than the pagans had?

equal with God." He ridicules and laughs at "those who could not live without having always one or two gods by their side, like children who have a slave to take them to school." In fact, he was hostile to all religion, since he confounded *God* with *Nature*. "God," says he, "has no need of servants: he is himself the servant of humanity, and provides all Man's wants." "Do you wish the gods to be favourable to you, be virtuous; the only worship they require is, that you should imitate them."

His conception of the "*idea*" of a Supreme Being was very unsettled and contradictory, for he sometimes speaks of a future state, and sometimes he thinks the soul will be absorbed into God (the Oriental dogma of "*emanation*"). His belief in a future state was very different from that of Christianity, because the Stoic philosophers allotted immortality to the "*Sage*" alone, and not to every one.¹ Though in regard to slavery Seneca was more enlightened than his predecessors, and condemned it altogether; still he did not think prayer was necessary, because "to arrive at perfection the Sage had no need of anything except his own efforts." "It is by his own efforts, by his will and labour," he says, "that he can become better, and when he comes to die, he can say haughtily to God, 'I render you my soul better than when you gave it to me.'"² Again, "What need

¹ These philosophers said:—"The soul of the sage is not only immortal, but divine; for virtue opens for him celestial mansions." It is there Lucan places the soul of Pompey where the spirits ("Manes") of the demigods are. "They enjoy," he says, "nearly all the privileges of divinity; they live in a rarefied air between the fixed and the wandering stars, surrounded (or concealed) by a pure light; they look with pity on the darkness which we call our day."

² Let us make here an important reflection. Whatever uncertainty existed among the ancient Greeks and Romans, and the other nations which preceded them, about the nature and existence of God, the belief in a *soul* different from the *life* of animals was *universal*; the antiquity of mummy-making in Egypt is too well known to every one; with less light to guide them than we have, they had arrived at this conviction. It has been reserved for modern sceptics, or those who persuade themselves they are such, to find out by "*science*" that the soul is a myth, and that everything

"hast thou of praying? thou canst render thyself happy without any assistance."

If the "*Sage*" had nothing to hope from God, he had nothing to fear; indeed, the fear of God was a fault much to be guarded against; therefore, there can never be any parallel drawn or bond of union between a religion which humbled Man, under the hand of God, and one which raises him to the level of God. Many dogmas of the pagan philosophers appear to resemble Christianity, but the principles from which they spring are diametrically opposed. For instance—almsgiving, so much recommended, was enjoined on the "*Sage*" that his soul might learn to detach itself from the goods of this earth; it is not *disinterested*, for in occupying himself with the miseries of others, he is thinking of his own benefit. And as the "*Sage*" ought to be above all passions, he must keep clear of *pity*, which is "*weakness*;" he will give to the poor and relieve them without "*feeling*" any sentiments of commiseration; without "*emotion*"—"tranquilla mente, vultu suo." This is very unlike Christian charity.

It is very evident that so far from a pure system of religion having been comprehended by Seneca, he had none at all in view. On this account he was much farther from being converted to Christianity than if he had been, like some of his contemporaries, very "*superstitious*." Sceptics are more difficult to convert than those who believe in gods and goddesses (spirits, in fact), to whom they pray with fervour. These did not deny the *supernatural*, nor ridiculed miracles, but, on the contrary, were so ready to believe them that they were easily brought to admit those of their opponents. The Jews and pagans did not deny that Christ and His disciples had performed miracles, but they said they were done by the power of magic; by "*Beelzebub*."¹

in this world and in every other is only "*matter*;" nay, even the existence of "*matter*" itself is denied by a certain new school of philosophy. [See Appendix B. and Chap. VII.]

¹ It was currently reported and believed that they were performed by the ring of King Solomon, on the stone of which the "*Ineffable Name of God*" had been engraved, and that this ring Christ had stolen out of the Temple.

On their side the Christians believed also that the miracles of Jupiter and Apollo were done through the agency of "demons;" so that the transition from one religion to the other was not so great, as they had nothing more to do than to make an exchange by transposing the Evil Spirit.

Indirectly Seneca rendered a service to Christianity by attacking the heathenism of his day, and by impelling men's minds towards moral virtues;—by rousing them from the torpor into which that heathenism had buried the world, and giving another tone to the soul, which led it to inquiry, and, ultimately, to Christianity.



CHAPTER III.

THE ALEXANDRIAN SCHOOL OF PHILOSOPHY.

"And Pilate said to Jesus, What is Truth?"—*John* xviii. 38.

Πρῶτος δ' ἀτίθειν οὐδὲν ἀνθρώπων χρεών.¹
Soph. Œdip. Col. 1153.

WE have now reviewed all the learning in psychology of the "Ancients" in Greece and Rome; we have taken the most favourable view of their philosophy before the light of Christian Revelation in the wisest and best of their "Sages,"—Seneca. The Emperor Marcus Aurelius was equally philosophic; he was the most perfect character among the ancients, always excepting his weakness in naming Commodus his successor. He believed in the efficacy of prayer, and was penetrated by the most moral and religious ideas and sentiments; but as in his time Christianity had enlightened the world, we cannot do otherwise than conclude these were drawn from *that* source. We can now draw a conclusive argument from the unsuccessful efforts made by the "ancients" in the search after "*Truth*" and after the "*summum bonum*," that is, the moral and poli-

¹ "A man should not reject what is true."

tical existence of mankind in the manner best suited to their development, which is the object of wise and religious men to inculcate and carry ont. History has only to be consulted to show in glaring colours how miserably all such efforts have failed, and how the Roman world, before the inroads of the barbarians, became the theatre of the most fearfully horrible and cruel acts, and was brought afterwards to such a pitch of degradation and of "*darkness*," that nearly nineteen centuries of Christianity's humanizing efforts have not succeeded in organizing society into perfect harmony, so that still many traces of their false theories and barbarous habits and customs remain to be eradicated.

The destruction of so many nationalities around the Mediterranean Sea, and the establishment of the Empire at Constantinople, struck the last blow to Polytheism, for as soon as the Christian religion became the religion of the Empire, it was carried by the Roman power to every part of the known world; but at the same time much of the corruption and confusion attendant on the army of strange gods and goddesses, which had been brought from the conquered countries to Rome, were carried by that power along with it; and it is not surprising that the *pure* doctrines of Christ should have been completely perverted by a priesthood who had everything to lose by adopting them, and that corruptions were accepted by a people whose moral degradation had arrived at the last pitch, and who were incapable of abstract ideas. *Materialism*, which formed the base of the Pagan religion, and was in fact a part of its *essence*, because it ignored *charity*, adhered tenaciously, and crept stealthily into Christianity, till it succeeded in doing away with its *purity*, *simplicity*, and *spirituality* altogether, as will be shown more particularly in subsequent chapters.

There now only remains for us to look into and examine the Alexandrian School of Philosophy, which succeeded to the others in Europe, and continued for many centuries. I have purposely refrained from speaking of Plato and Aristotle,¹

¹ Plato has been called the "*spiritualistic*" and Aristotle the "*materialistic*" philosopher, foreshadowing the two great camps which,

because their speculations (for they were nothing more) were taken up by this school, amplified, and carried to the greatest of extremes until they degenerated into mysticism. This school, called the "*Neo-platonic*," at Alexandria, in Egypt, of whom Plotinus was the founder, afterwards succeeded by Proclus, who went still beyond him, was the most perfect system the ancients had, uniting all former systems, and taking into it also many ideas from the morality of the Jews and Christians, which last began to be known about that time. Obligated to defend themselves against the attacks of the new converts to Christianity, the Alexandrian philosophers strove to reconcile the worn-out ideas of paganism with the new light which the Gospel threw on Man and his destiny; in this effort all the divinities of Olympus became symbolical of attributes or "*forces*" in the Universe, all beautifully combining together in a vast "*Cosmos*" penetrated by *one* soul, *one* intelligence (Pantheism). In this system, Man's moral position, and the virtues which had been for ages the theme of all the philosophers of every school, his duties in this life, and the rights of "*Humanity*," found no place where solitary contemplation, acts of austerity, habits, the object of which is the extinction of all passions, good or bad, and all sentiment of his personal existence, were made the absorbing pursuits in the identification of the soul with That Intelligence, by the ecstatic power of mystic love. If one were to resume the pith of this philosophy of Plotin's, and of all that of these Alexandrian schools, it will appear to have brought by degrees the principles of Plato and Aristotle into those of "*Emanation*" and "*Absorption*," the old Oriental fanciful dogmas, of which these two great philosophers never had the least conception, or at least never taught. In fact, the contempt for individual merit, or even life, or any thing terrestrial, which these latter-day philosophers professed, connected with the engaging mystery of absolute

during so many hundred years, have been pitched against one another by ancient and modern philosophers; a warfare which, if not soon decided, bids fair to last till the second coming of the Messiah to settle the dispute.

Unity, into which all existences were to merge in one final identity with That Being or Intelligence dimly conceived, destroyed the original propositions of the Stoic philosophers, "that Man was a free agent, and could by his own efforts arrive at the most perfect state of happiness."

But it was only by degrees that Plotinus' doctrine, drawn out and mystified from the fifty-four volumes of his writings, (called, from *ennea*, the number nine, "*Enneads*," because there were six sections of nine chapters each), was collected by his disciple Porphyry; and although it was so antagonistic to the Christian religion, many of its theories were accepted by most of the "Fathers of the Church," Synesius, Saint Basil, Saint Gregory of Nissa, Saint Augustine, and many more; and in after ages many learned and great men have been drawn into the vortex of this fascinating philosophy; so seductive, indeed, and plausible were its tenets, that we see them penetrating most of the Jewish and Arab writers of the day, and of later times in Spain; and even coming down through the "dark ages" to the German schools, who have adopted some of these false propositions, furbished up, as something novel and original.

Plotinus, unable to account, by his system, for the evil in the world, sacrifices humanity and justifies oppression. "The oppressed," according to him, "have merited their lot, for without doubt they were wanting in perseverance and courage; they have given themselves like fat sheep destined to be the prey of wolves. God does not combat for the cowardly, for the laws of nature condemn Man to save his life by valour, and not by prayer."¹ Again, "The wicked conquer only by the cowardice of those who obey them."² However, in seeking to persuade himself that the vanquished are always in the wrong; he does not exactly justify the conquerors, as some of our contemporaries have done; for he says, "The conquerors are also punished in their turn, if they have ill used their victory, or if they have acquired it by culpable means, because conquest degrades them, and makes them like wild beasts,

¹ 2 "*Ennead*," lib. ii. § 8.

² *Ibid.*

"and because in the law of terrestrial matters evil engenders evil." (*Ibid.*)

In Plotinus' system¹ there is only *one* Intelligence, *one* Soul, *one* Life, *one* Animal,² *one* Being. He strives to persuade us that every intelligence subsists separately in "Divine Intelligence," preserving its character intact, which is inadmissible, for nothing can form part of a whole and be the whole at the same time; nor can an independent principle, or intelligence, be comprised in a superior one, without losing that independence. What becomes, then, of its immortality, if the soul be "*absorbed*" into the Essence or Intelligence from which it "*emanated*?" Therefore, what Plotinus promises us is a delusion. He says, "The souls which have been purified of all passions, liberated from all ties which attach us to the body, will be confounded with the Divine Intelligence from which they emanated, and from which they brought with them a reminiscence on earth. The others, according to the degree of impurity they have acquired in their union with matter, will either have a new life on earth, or go to inhabit the stars, to lead there a life in conformity with their nature."³

There is very little difference between the system proposed by the Alexandrian School, when divested of its mystic teaching (in which of course they differ), and that of the Buddhists. Both alike conduce to the same end; by the plausible dogma of "*contemplation*" both turn man away from his obligations towards his fellow-man; both extinguish in his heart all affection, by urging the contempt and hatred of life, which never could have been given for this purpose;—as a stranger,—an exile in the world, both bid him seek an ideal affection in "*absorption*," and convert that which would be a laudable abnegation of self, if directed

¹ Here Plotinus is inconsistent with himself, for human activity and "*courage*" are incompatible with his theory of contemplation, identity, &c.

² Animals also, whose lives are formed of an immaterial principle, are admitted by Plotinus and his disciples to the honour of immortality. (4 "*Ennead*," lib. vii. § 14.)

³ 3 "*Ennead*," lib. iv. (in note).

to the benefit of his fellows, into a dry egotism, unproductive of any good to any one. Still, in spite of the contradictions and dangers of the Alexandrian philosophy, and the melancholy void in the tendency of its doctrines, one cannot but admire the grandeur of its aspirations! It struck the first *enduring* spark of *spirituality*¹ in the pagan world, after it awoke from its dream of ages of mythology, and the barbarism which succeeded it, testifying with boldness that the soul is not an "effect of the body" nor a part of it, but an independent principle elevated above all "*matter*" by thought, sentiment, conscience;—though the fire it kindled became a furnace, in which everything was consumed by *mysticism*, and left nothing but non-existence, or annihilation. Yes, all was consumed, except the *immortal principle* itself, which it upheld and advocated with such energy and eloquence; the *existence and immortality of the soul*, which has remained after all other speculations and dogmas of the "Ancients" had perished, to be endued with a new life in the Gospel Dispensation. Founded on "Pantheism," the Alexandrian philosophy, like a tree planted in a bad soil, the soil of fallacy, what fruit could it be expected to bring forth? The fruit it produced was bitter and rotten; but the *seed*, the great *principle* it vindicated, and rescued from the destroying worm of *Materialism*, has lived to spring up and to become the first tree in the Garden, bringing forth the fruit of the knowledge of God, and of mankind;—the duties of the creature gifted with reason towards the Creator,—culminating in the final and *sure* mercies of a Redeemer!

We have now traced the "*idea*" from its first dawn through a succession of ages, until we have seen it loudly proclaimed as an *undisputed truth*, resulting from the calm considerations of the most learned inheritors of the Greek and Roman philosophers, the school of Alexandria, and accepted in *principle*, without a *dissenting voice* by all nations and sects in the first centuries of the Christian

¹ "Parva sæpe scintilla contenta magnum excitavit incendium."—*Quint. Curr. lib. vi. cap. 3.*

era; however much or little these nations and sects differed from one another in religious opinions and philosophical teaching, they all agreed upon *this point*, the existence of a Spirit or Intelligence to whose Power all the wonders of Creation were attributed, because they had failed in the discovery of any other plausible cause,¹ and that the Soul of Man is somewhat of the same nature as this Spirit, because it is also an *immaterial intelligence*. Having arrived at this conclusion, they could no farther go, for there is a limit to man's conception in the contemplation of *infinity*; and when he has attempted to exalt his thoughts into higher flights he has wandered, and could only conceive that state of happiness which his finite perceptions and animal sensations afforded him. Thus the Chinese, Indians, and Mahometans construct their paradise in conformity with their taste for idleness and voluptuousness. The Germans and Scandinavians looked forward to drink hydromel in the skulls of their enemies. The Greeks, on the other hand, took a melancholy view, and considered a future state to be one of misery. In the "*Odyssey*" the shade of Achilles says to Ulysses, "I prefer to be a peasant with hardly bread to eat, than to reign over all the dead."

In conformity with a law of nature which impels man to be ever craving after novelty, and to carry everything to extremes, we find the minds of the theologians in the first centuries of the Christian era led into the most puerile discussions;—to fanciful speculations, many irrelevant either to morality or religion. The so-called "Fathers of the Church" were most of them *extremely ignorant*, founding all their knowledge on this essential principle, that the Scriptures of the Old and New Testament contained all the learning permitted to man; and, following up this principle, every natural phenomenon was made to agree with orthodoxy; and some of the most simple, as, for instance, the rainbow, thunder, and lightning, were supposed to be

¹ The powers of the self-acting "*forces*" in nature were reserved for the wisdom of modern "*science*" to discover and elucidate!

subjected to spiritual influences; they believed the stars to be moved by angels, and that these last received the waters of the sea to make rain; they rejected the assertion that the world is governed by laws, attributing everything, even the most simple, to the special interposition of Providence. For the first three or four centuries their disquisitions were mostly directed to parry the attacks of the pagans; but when the Arabian genius for metaphor and mysticism invaded the world, it led to nice definitions and incomprehensible distinctions. The Scholiasts disputed "whether universals were substances?" or "names?"—"whether we could have ideas of things before we discerned the things themselves?" Most of their arguments were derived from the works of Plato, Aristotle, and Zeno. Thomas d'Aquinas wrote seventeen folio volumes; his greatest work, "*Summa totius Theologiæ*," consists of 1,250 folio pages of abstruse metaphysics, 19 of double columns of errata! 200 of additional index! In this work are 168 articles on Love; 358 on Angels; 200 on the Soul; 85 on Demons; 151 on the Intellect; 134 on Law; 237 on Sins; 17 on Virginity! &c. &c. "*Martinus Scriblerus*" ridicules his work, and asks whether angels pass from one extreme to another without going through the middle? (chap. xvii.) Whether they know things more clearly of a morning? How many angels can dance on the point of a needle without jostling one another? &c. Aquinas debates seriously whether at the resurrection the pious will rise with their bowels? Others about the same time debated in what shape the Angel Gabriel appeared to the Virgin Mary? "What was the colour of her hair? Was she acquainted with the mechanic and liberal sciences? Had she a thorough knowledge of the Book of Sentences? (compiled from the works of the Fathers by Peter Lombard, 1,200 years after her death)." "Whether Christ sat in the womb when she sat?" &c. People in those days were so ignorant that they believed the sands of the Red Sea still retained the marks of the wheels of Pharaoh's chariot!¹ So much for the value to be placed on the ideas and "*learning*" of the "*Ancients*!"

¹ See Draper's "Intellectual Development of Europe," vol. ii.



CHAPTER IV.

THE DARK AGES.—MAIMONIDES.

"Qui adipisci veram gloriam volet, justitiæ fungatur officiis."
Cic. de Offic. ii. 13.

WE now come to the "Dark Ages," when the "*idea*" of Spirituality was buried in Pagan Christianity for centuries. Ignorance and superstition could no farther go. The taste for dry logical disquisitions ran through all the men of the dark ages, and between the twelfth and thirteenth centuries after Christ the art of mysticism was brought to the greatest perfection by "*Moses ibn Maimoun*," commonly called "*Maimonides*," a learned Jew, who wrote a book entitled "*More Nebouchim*," or the "*Guide of Wanderers*," written in the Arabic language:—it is a commentary on the Scriptures, in which the writer has laboured to reconcile certain passages in the Bible with the philosophy of Plato, Aristotle, and Plotinus, in accordance with the ideas of Aboucenna and Averroes. To do this it was necessary to prepare a kind of vocabulary, or glossary of words and their meanings; a dictionary of synonymous expressions derived from the roots or origin of words, in order that whatever he chose to find in the Bible should agree with the ideas which suited his views, or which he was interested

should be found there. In this way the Bible and the Rabbinical traditions seen through his prism, do not contain anything which cannot be made to agree with the system of philosophy he has preconceived to be correct; both authorities he is persuaded are infallible, and therefore they cannot contradict one another. Long before him the Arab "philosophers" from Al Kendi to Averroes had fallen into and adopted the systems of the Alexandrian School of Plotinus in denying the attributes of God;—in admitting only the "Divine Essence" in its simplicity and "Unity"¹ (to agree with the Koran);—in reasoning with so many nice distinctions that the existence of Man himself as well as that of all "finite" beings become problematical, if they do not disappear altogether; and even the Deity Himself, no longer Personal, is confounded with the universe, and becomes a nonentity;—because if we cannot apply to Him any of the attributes or forces we perceive in ourselves or others, we have no means of judging of His existence at all. If we cannot recognize in the Supreme Being,—the Creator,—the Omnipotent Cause of everything,—the inexhaustible Source of all Goodness, and Justice, He cannot exist as far as we are concerned.

Maimonides foresaw the difficulty he gets into, and endeavours to reconcile the "*attributes of action*," and "*essential attributes*," with the "*positive*" and "*negative*" attributes; but he only makes the subject more confused. After having declared that God has no attributes, he endeavours to prove that *some* attributes are necessary. The fact is that all his efforts are directed to reconcile the "*idea*" of God adopted by the Alexandrian philosophers and their successors the Arab writers (which I have shown to have drifted into "*emanation*" and to be "*Pantheistic*") with the "*idea*" revealed to his forefathers—that of a Personal God, living in the conscience as well as in the Scriptures;—but all in vain;—it is quite evident from all

¹ Mohametanism restored by the sword the "*Idea*" to its "*Unity*," for ages lost in the Pagan and Christian world.

he writes, in spite of the obscurity of nice distinctions, that he cannot abandon the dogma of the Creation as revealed in Scripture.

The following is the manner in which he tries to bring about the concordance. And first in the manner of the Aristotelian and Peripatetic philosophers, he labours to prove the existence of God. It is evident and needs no demonstration, that the succession of causes and effects which we see in the universe cannot be continued without some continual impulse, or *motive power*. The first "*sphere*," which he supposes put all the other spheres in motion, must have had an impulse given to it; this impulse must either have resided in the sphere itself as a force innate, like itself *matter* and divisible, or a force indivisible:—or a pure spirit, separate from all corporeal substance. The two first are inadmissible, because whatever is divisible, being composed of parts, cannot be infinite, that is, *eternal*, which the impulse must be to be continual; neither can the indivisible force, if it reside in the sphere itself, be exempt from partaking in some measure of the nature of the material sphere, and communicate an impulse independent of it, which could be eternal. Therefore the original mover who gave the first impulse cannot be other than a pure separate spirit independent of matter, and consequently *immaterial*; and being immaterial is indivisible and immutable; and being immutable or unaffected by change, which implies motion, is not subject to *time* and is therefore *Eternal*.

Maimonides, however, is thoroughly imbued with the ignorance and prejudices of his day, for he goes on to explain how the Divine Impulse is given to the "*sphere*" which comprehends all the other spheres, and which communicates that impulse to a second one, and that one to a third, and so on to the Moon and Planets;—that every sphere is animated by a soul or separate intelligence, endued with the attributes of *good* turning towards God, to whom its soul is always directed. The active principle or "*Divine Thought*" is not, according to him and to Arab philosophy, God Himself, but one of the last of the created "*Intelli-*

gencies" whom God has deputed to be the intermediary between Him and the worlds.¹

Having thus established the existence of God, His Unity and Immateriality, he comes naturally to consider in what way is the "impulse" given;—how and what is the character of this action? But in trying to explain how God is the efficient cause of everything, he introduces, without intending it, the Oriental doctrine of "*emanation*," to which he gives another name ("feidh" in Arabic, or *effusion*), because he says he could not find a "better expression to indicate the means by which God had communicated His Spirit to the prophets, a power as difficult to be conceived as the Nature of God Himself." Still, it is evidently his intention to convey the "*idea*" of a Personal Being because he always uses the words *Separate Being*, which is in direct opposition to the doctrine of "*emanation*," for this last confounds God with all other beings by an identity of substance. And by making this distinction he fails completely in the object he has in view; but, like all the scholiasts of that age, he is not staggered by difficulties, and would just as easily reverse all his arguments, and plead on the other side; he does not hesitate to say that, thanks to his system of explanation, which changes into allegory all that shocks the reason, he can make the Scriptures say whatever he thinks convenient; and if he thought the universe never had a beginning, he would not be embarrassed to find this system in the words of Moses and of the Prophets; for he says: "In regard to the Mosaic history of the Creation the means of interpreting it allegorically would not be wanting and could easily be found; on the other hand, we could just as easily employ another mode of interpretation, as we have done to set aside the material attributes of God. Perhaps it would even be much easier for us to interpret

¹ Here we see advocated the principle of the necessity of "*intermediate agency*," which the Eastern and Western Churches found so convenient to adopt. Nor is there any difference between the "Angels" in the Scriptures (Elohim Malakim), and the "Intelligencies" of Aristotle; only that the first were spirits, and the last creatures of an ethereal nature.

"the texts in question so as to establish this point, in the same way that we have interpreted the other texts and set aside the materiality of God."¹

The facility with which Maimonides explains "*the letter*" of the "Law and the Prophets" to mean whatever he has prejudged, would lead us to infer that this had been done ages before by the Jewish Rabbins and Commentators, and explains Christ's reproof to the lawyers whom He accuses of having "made the word of God of no effect by their traditions."² But in spite of his mysticism, and the evident struggle between his good sense, assisted by the natural religious instincts of his race, and the notions at that time prevalent of what was considered to be the irrefutable "decrees of science" as propounded by the greatest philosophers, he stands up for the "*idea*" of a God Personal and Spiritual, a conception and belief alone worthy to find a place in man's conscience, and able to raise his soul above the brute creation to that place in eternity which he was destined to fill, when he received "in his nostrils the breath of life," and at the same time a spark from the Divine Nature mysteriously to be developed in immortality.

But whatever errors Maimonides fell into, and they were many and great, he had pretty correct notions on the subject of prophecy, which he declares not to be in any way "*supernatural*." The description he gives of what he supposes to be the way in which the Divine Emanation, or "*Effusion*," acts on the minds of those favoured persons (all of whom are not considered by him to be equally fit for the communication), precludes all idea of the *supernatural*, for he looks

¹ See "More Nebouchim," Second Part, chap. xxv. In the same mood Eusebius, one of the so-called "Fathers of the Church," declares that in his History he will leave out all that may not be in favour of Christianity. So much for the truthfulness of this "Holy Bishop!" Impartiality and love of justice were not considered more necessary by religious and political parties in those days than they are now, when party spirit is blind to all but its own party view.

² Thus we see that the modern method of sifting the texts of Scripture, *transposing* them, and interpreting them in any way, so much in use by the German school of Strauss and others, is no new invention.

upon it, as it really is, a "*natural phenomenon*," as much as any other part of the Creation: "acting upon a distinctive feature in the reasoning faculty of man's imagination, "carried to the highest point of perfection of which the soul "is capable."¹

However incomprehensible to our finite powers of understanding this phenomenon may be, for such it is, there is nothing impossible or even miraculous in its operation. We can conceive its power and appreciate its action from its effects, in the same way that we see and know the effect of electricity in the telegraph without being able to realize its almost instantaneous operation. Thus we know when a prophecy has been accomplished that it *must* have been inspired by an *Intelligence* which *could* foresee, and we know very well that man *cannot* do so; therefore we infer naturally that this *fore-knowledge must* come from that *Source*. We can even go farther; we can feel in ourselves how our thoughts fly (proverbially with the "rapidity of thought") to realms far beyond our solar system to millions of miles, much faster than the electric telegraph or even the travelling of light, and knowing this by internal perception, we can form some *slight* idea of the more than instantaneous operation of Spirit agency. What we experience in ourselves, although the "*modus operandi*" cannot be analyzed, or experimented upon, but of the reality of which we are very well assured (because if it were *impossible*, it could not come home to our comprehension in some way, nor could we have an idea of it); I say this experience in ourselves enables us to form a conception of similar phenomena equally incomprehensible, but *possible* and *true*: to establish its *possibility* is sufficient. I will afterwards show how it is neither "*supernatural*" nor "*miraculous*." We cannot palpably seize the *manner* in which the Holy Spirit produces on the brain of the prophet the image or spectrum which develops the ideas intended to be conveyed. That they are so conveyed there is not the least doubt; I mean an impression is made on the brain of the prophet *in the same way* as they are in sleep, or in

¹ See "More Nebouchim," Second Part, chap. 36.

hallucinations, or in waking visions, clairvoyance, &c., all phenomena of constant occurrence, well known, but not accounted for, because medical science has not yet been able to discover by dissection, or by any other means, in what part of the brain the *image* is produced, or *how* it is brought about. I shall have to speak more on this subject, and now return to Maimonides.¹

My readers may perhaps be surprised that I have selected Maimonides, an almost unknown writer, to illustrate the mode of spirit agency; and have not referred to some others of the host of learned men who have, before and after him, written voluminous works on psychology—it is because he is the only one who has had a glimpse of the *true "modus operandi"*; and even *he*, I may say, had only a glimpse, for he had no perfect notion of the *whole* manner, which it will be my task to explain and elucidate in subsequent pages of this work.

Having proved the existence of God, and the Mosaic account of the Creation by God's own Free Will—the only way he could account reasonably for the phenomena of laws by which every thing, however small, in the whole solar system and in the universe of systems besides, is ordained in an intelligent manner, far superior to any other known—which regular arrangement *could* only be accomplished by preconceived design, (except, indeed, the physical or mechanical operations of *matter* can be proved to have intelligence, which has yet to be done, and which, I think, may safely be set down as impossible.) Maimonides follows up the problem, and finds a corollary which results in a spiritual display of power capable of any *manifestation*, but not always exhibited with such force as in the case of Moses,² which, according to him, was the most perfect and wonderful of all revelations; indeed, he looks upon many of the events recorded in Scripture where angels appear in visions, or are

¹ See Chap. XI. and Chap. XII. and Appendices C. and D.

² But according to some German and French savants Moses wrote only a part of the Pentateuch, Deuteronomy having been written during the Captivity; and the Book of Daniel and other books written in the first centuries of the Christian era!

seen bodily, &c., not to be any thing more than simply effects of the imagination: such as Jacob's ladder, Abraham talking with God, Jacob wrestling with an angel, Balaam and his ass, Jonah in the whale, Tobit's adventures, or Ezekiel's extraordinary visions, &c., all very different from others which he conceives to be the canonical parts of Scripture; and in this "free thinking" discussion he encountered many ardent opponents among the members of the synagogue.

But the important consideration, the foundation of all, the first step in the proposition, is the existence of an *Independent Spirit*, which, once clearly established, all other deductions follow; because if there be *one* there may be more—thousands, millions of spirits. Yet we see this denied by contemporary professors and savants who think they have discovered *forces* in nature which are sufficient to account for all creation, very cleverly, by *chemical affinity*, *molecular attraction*, *spontaneous generation*, *heat-developing motion*, or by *natural selection*, and the *struggle for existence*, in thousands of ages of spontaneous combinations of matter. Mr. Darwin, who in his books "*Origin of Species*" and "*Descent of Man*" has resuscitated this last old theory proposed by Maillet in the beginning of last century, and by Lamarck, does not exactly pretend to account for Creation by this system; but he leaves the question an open one, by declining to give an opinion on the First Cause, which amounts to the same thing in reality, for if man has become what he is by passing through a number of "*types*" which all originated from some one or more of former "*types*," during supposed periods of many years, the Mosaic account of our first parents created *at once*¹ in the image of their Maker, that is spiritually immortal, must be false.

This astounding proposition, and others brought forward by materialists, will form the subject of another chapter.

¹ It is quite possible, as some have interpreted Moses' meaning to be, that the time the Creation took to accomplish, translated "*days*" may be "*epochs*" of any number of years, perhaps several thousand years each, as geology suggests; but the text cannot be twisted into meaning that man was created by this slow process, or otherwise than *at once*.



CHAPTER V.

MATERIALISTIC THEORIES REVIEWED.—DARWIN.—COMTE.

"Nullam scelus rationem habet."—*Liv. Scip. ad Milit.*

SINCE Mr. Darwin published his "*Origin of Species*" many persons have written books to refute his theory or system. None appear to me to have succeeded so well as Monsieur Flourens in his "*Examen du Livre de Monsieur Darwin*," and Monsieur de Quatrefages in the "*Revue des Deux Mondes*" of 1st March, 1869, 15th March, 1869, and 1st of April, 1869; whereby it is triumphantly proved to be erroneous by the instincts of bees and ants, which are now the same as when described by Homer; by the animals described by Aristotle and Pliny, and other ancient naturalists 2200 years ago, which are all the same as those we see now; by the mummy animals in Egypt which existed at least 2000 years¹ *before that*; by the organs of fish, which cannot live out of the water, and never could have been developed from birds or reptiles; or these from those. How is it we see such a variety of wild flowers all growing in the

¹ To this objection Mr. Darwin replies that his system of "*evolution*" comprehends *many millions* of years, during which lengthened period animals "*could*" have been transformed by the *slow* process which nature adopts unmistakably.

same soil, and all perfectly distinct²?—no intermixing and no confusion of species, much less genera? The only hybrid which has continued to be *reproducing* is the *ægilops ovata*, cultivated by Monsieur Fabre and Monsieur Godron of Montpellier, producing when crossed with common wheat good crops for twelve years; but the hybrid *ægilops triticoides* returned to its original wild state as soon as the careful crossing was discontinued. The Romans were in the habit of crossing the sheep and the goat, and knew how to distinguish by name the animal when it resembled more the sheep than the goat; and though this has been so often done, neither in Italy nor anywhere else, at this present day, are the breeds of goats and sheep otherwise than *distinct*.

There is also a great difficulty in fixing the existence of the *prototype*. Mr. Darwin says it is a secondary consideration how, or when, the first prototype came to exist. Monsieur de Quatrefages says, "No,—it is the basis of all the theory." Did the mysterious thing we call "*Life*" manifest itself from inert matter, which *accidentally* operated *once* only, and *that* by creating or forming *one* prototype or many? and then leave it or them to go on as well as it or they could, "*selecting naturally*," and "*struggling for existence*?" If so, this is contrary to all the known operations of Nature, which never remains stationary, but is always at work in some way or another, but always within certain *fixed laws*, and scientific men cannot admit any other; and as all the arguments Mr. Darwin invokes for "natural selection" apply equally to the different kingdoms—that is "*genera*"—if the existence of some intermediate types is brought forward by Mr. Darwin as a proof of the common origin of all animals with vertebræ, the existence of entire groups in botany and zoology indicate also that plants and animals had the same origin, and Mr. Darwin is obliged to admit the carrying back of *all* organic bodies endued with life, to the first "*cellule primordiale*" or "*first cell*"—to that prototype which M. de Quatrefages declares it is impossible that science can admit to have been at any time stationary, except at the very moment of creation by a Creative Power. *Natural selection*

implies differing from the original prototype, and *continuing to differ*, whereas the most ancient types known can be classed with those which now exist, slightly modified by climate; and the fossil remains of antediluvian animals which have disappeared and become extinct owing to the changes in this world's climate, can all be classed with the *genera* now existing, and yet all perfectly distinct from one another.¹

But let us suppose for a moment the existence of this prototype or prototypes, (however inexplicable when tested by Nature's laws,) and follow it or them in the different transformations, there is nothing to prove (and Mr. Darwin admits the difficulty) that it, or they, are represented by any descendants in our day. How, then, shall we distinguish these prototypes? We should seek them in the microscope, but should not be able to recognize them. They could only be like the "*infusoria*" of the simplest organization; "*monads*" of the most imperceptible kind, such as it is almost impossible to say to what kingdom they belong. If so, how can living beings of so simple a type, whose existence is limited to a few hours, co-exist with their descendants gradually perfected? with beings who occupy the highest place in the kingdoms? The *existence* in the present day of these inferior types (which is undeniable) is an insurmountable difficulty, though Mr. Darwin refers it to the chapter of accidents "when no favourable circumstances have presented themselves for the natural selection;" but it will not do, in so serious a matter, to trust to accident, and draw inferences, not from what we see and know of Nature's Laws, but what they *might* have been: just the reverse; we must judge of what *has* been by what we see *is*, and know to have existed from time out of mind.

In justice to Mr. Darwin it must be said, that he repudiates anything like *chance* in the existence of the *first* prototypes. "Reason," he says, "revolts against such a

¹ Remark that no intermediate trace of beings between men and apes have been found in a fossil state. Fossil sea shell fish are abundant in Syria, on the top of a mountain 2,500 feet above the level of the sea; they are of the same kinds exactly as shell fish still in existence.

conclusion ;" he believes in its *creation*, so far as to have been ordered by a Divine Intelligence with a specific intent : but as the "modus operandi" is a sealed book to science, he will not enter into any discussions on the subject. In this respect he differs from modern materialists, who have pounced on his theory, and have amplified it to suit their views.

I cannot let this contradiction pass without comment. If Divine Intelligence, which means perfection, has acted with a "specific intent," there cannot be any "natural selection." Mr. Darwin's theory presupposes *chance* (though he repudiates the idea), for the whole proposition is contrary to the known works of God in creation, and to the palpable evidence of *forethought* exemplified in a thousand ways, and cannot be the blind operations of *matter* "selecting" in the "struggle for existence." Let Mr. Darwin first explain to us, how the different parts of the embryo are gradually prepared one after the other, in the order most necessary, *in anticipation of functions which can only be exercised after its birth*, when the surrounding air will then require that exercise. Explain to us the mystery of *reproduction* ;—or the dormant *living* principle in *seed* ;—or the myriads of myriads of undeveloped fish and insects in one egg ;—or what causes the parts of the hen's egg to be arranged in ever the same order, so as to develop the veins, muscles, bones, feathers, claws, &c. ; and when the fowl loses its feathers or claws, others are reproduced in the same part of the body and of the same colours, and not elsewhere, from the same nourishment. Heat developing the motion of the heart is certainly necessary for the operation of hatching, but it does not explain the phenomenon of the combination of the several ingredients which are dissimilar when developed, but which *in the egg* remain dormant, and yet distributed in their proper order without any confusion. Again :—the same if not greater phenomenon occurs in the eggs of the sturgeon, which number *several millions* in one of this species of fish, and every egg is as perfectly developed as the other, and *each one* contains the different parts of a fish, quite distinct in their nature, as

bones, scales, muscles, &c. ; every egg, therefore, *must* contain all the several elements in embryo, in a dormant state ready to be developed in the order which is best adapted to the fish for its existence in the water, the element for which it is *destined* ; and every egg contains the germ of many millions of eggs, which these millions, *when* fish, will spawn many times during their lifetime. Then there are the eggs of the silkworm, which not only contain all the elements above noted, but also the germ of the disease of the parent moths, which is developed in their offspring generally after the third moulting. And, what is still more wonderful, some insects which undergo metamorphosis have *new* organs formed which are independent, and have nothing in common with the period or stage of transition just terminated. Thus the "*cirrhipedes*," in the last transformation they undergo, have eyes developed in quite another part of the insect. Several "*echinoderms*" in the second phase of their metamorphosis are produced from a shoot or pimple in the interior of the body of the animal, and when sufficiently developed the parent is thrown off altogether.

But the most conclusive *fact* against this theory is the existence of the moral faculties in man. In what way could they have been *developed* from the brute ? How did the brute creation give him his moral sense of *duty* ?—of *right* ?—of *justice* ?—of *honour* ?—of *liberty* ?—of aspiration to the infinite ?—to the "*idea*" of a God ? Even admitting that millions of years ago some animals had a certain amount of reason, such as we see now in dogs and elephants, and that in the course of millions of years such animals *could* have been transformed into man by slow degrees (in contradiction to the Mosaic account of man's creation), independent of the sublime faculties of the soul to be produced, there would still be the *first* great difficulty to be got over, the accounting for *life* from inert matter, from which the first primordial "*cell*" was elicited :—the only possible way would be by "*spontaneous generation*," which has been proposed by some persons, but Mr. Darwin declares he does not believe in this theory ; and it is well he did not bring it forward to support his own, for it has since been *proved* by

Mr. Van Beneden, and Monsieur Pasteur, and others, to be a fallacy.

Mr. Darwin is in no way embarrassed by the difficulty of accounting for the "*moral sense*" in man's "*descent*" from animals. At first, when instincts "*would*" have developed in some of the ape family a higher degree of intelligence,—articulate sounds "*would*" be produced, which in process of time "*would*" become language, and engage the animals, as they understood one another better, to herd together in order the better to defend themselves; and then any one individual "*accidentally*" possessing a stronger feeling for sociability "*would*" acquire "*conscience*," (which, according to Mr. Darwin, is nothing more than experience acquired by comparing past and present actions and ideas,) and this "*would*" be transmitted by "*descent*" to others, and so on. So that "*instinct*," "*habit of speech*," "*sympathy*," "*reflection*," and "*tradition*," by approving and fixing the conduct of the social members of the herd, *would* bring about a *general sense*, "*which by degrees 'would' become a 'moral sense' because assented to by all equally.*"

And thus "*instinct*" (which by-the-by is known to be stronger where reason is absent) is the original *motus* by which *all*, even the refined ideas of *morality* and *religiosity*, are brought about! He does not tell us from whence proceeds this *instinct*, or how it is "*acquired*;"—it is stated as a self-evident truth or fact, not only in the most perfect organisms but also in the almost imperceptible insects. In regard to the immortality of the soul, *how* and *when* it is elicited or "*evolved*," he does not think it advisable to offer any opinion, as being a matter out of the sphere of the subject his book treats of. But "*instinct*," as Mr. Franck says in his "*Philosophie et Religion*," means a "*Divine law, a natural revelation before the free action of 'thought, which shines as well in the darkness of barbarism 'and savage life as in the bosom of the highest civilization.*"

¹ In another part of this work I show that *conscience* is not *habit*, and consequently is not "*acquired*," as materialists wish to make us believe. (See Chap. VIII.)

"*Instinct*" is evidently the *effect* of a peculiar organization, which mysteriously attracts or repels the organic functions in animals, but how that peculiar organization came about, and how it is persistently continued from generation to generation, *always the same in the same species of animal*; in the elephant as well as in the smallest insect, Mr. Darwin does not tell us.

Allow "*NATURE*," that is, all the elements known (and there are none which are not known in principle), to act through inert matter for as many number of ages as you please, they could never produce a lucifer match! nor the Mont Cenis Tunnel! nor a pointer, nor a setter!—because these have been produced for a specific purpose, to suit certain wants, by man's *intelligence*, by judicious crossings of breeds of animals of the same *species* but never of different *genera*; having found the elements in "*Nature*" ready created for him, man has made an intelligent and judicious use of them, as he has also elicited from the same elements, by very slow degrees, all the various arts and sciences of civilized life;—*but that is all that he has ever been able to do.* He has never been able to form or mould any organized body which has the power of *reproduction*, much less give *life* to any combination of those elements; nor has he ever been able to discover any "*spontaneous generation*" where no "*germ*" previously existed,—say in *vacuo*. Who made the *germ*, or how is it produced? And to explain these phenomena it is not sufficient to find out how *life* is produced, the manner how it is "*reproduced*" is to be explained. How the embryo yet *undeveloped* contains in it the germ of thousands, nay, millions of generations, both in the vegetable and animal kingdoms; and how each *genus* keeps that germ distinct. And not only in physical, material, but also in psychological operations, explain how the germs of "*instinct*" and "*intelligence*" are reproduced *ad infinitum*? Could "*natural selection*" produce these results? or could it even effect the simplest of Nature's works?—cause the stalk of the fig, gourd, or pumpkin to be so *hard*? or make all grafted trees bear the same kind of fruit as the tree from which the *bud* was taken?

The Original Creator of all "*elements*" and of man's intelligence, who established by fixed laws, just as easily, that millions of immense worlds, and the smallest insect or plant in those worlds and the innumerable tenants of the deep, should continue to go on in a perpetual round of successive revolutions, existences, and generations, could never be "*inert matter*" because an intelligence to fit the means to the end is wanting in "*inert matter*;" and this requisite is absolutely necessary for any one of these operations:—except, indeed, it can be proved that there is no need of an Original Creator of these elements, for they CAN, emerging from chaos, put themselves right,—form themselves into regular organized bodies having life, and *intelligence*, and at the same time endued with the power of reproduction, both physically and *psychologically*.

The necessity of an "Intelligence" is denied by "Comtists" or Positivists, the new name for this *old* school, in the present day, who have set up the banner of Auguste Comte; who deny everything *spiritual* without attempting to explain any mystery. They refuse to admit of any proposition which cannot be proved by "*experiment*;" their tenets are like those of the Sophists of old; *Materialistic*, as will be seen by the sequel; in other words, "*Deterministic*," "*Rationalistic*," like the German school, in some measure; having all the same "*utilitarian*" tendency, the negation of man's responsibility, the subversion of all moral and religious principles, and the disorganization of society.

I dare say my readers may have heard of Auguste Comte. He was born in 1798, at Montpellier in France, and died in September, 1857, at Paris. During his lifetime he had not more than a few hundred disciples, though he wrote several books to establish his new Religion, which contains the anomalous contradiction—prayer without a Deity to address, and without any belief in spirituality! but after his death his doctrines were propagated by others, and have lately become known in England, under different names, but having all the same tendency, stimulated, or rather assisted, by a loose philosophy and the reasons set forth in the "Introduction" of this work. I say *some* of his doctrines only,

because others participate too much of the *insanity* of which his residence during eleven months in a madhouse never entirely cured him; such as prayers to be addressed three times a day, "to the mother, the wife, and the daughter," and in the case of females, *vice versa*, "to the father, the husband, and the brother," &c. &c. And yet some of our most distinguished *savants* do not hesitate to sit at the feet of this insane Gamaliel, and, rejecting some of his doctrines, propound others, such as the following:—

"That we have no right to refer Creation to an Original Creator, and to suppose Him to be a Spirit, when we know nothing of His nature, nor can we ever learn anything true regarding it; because that knowledge can only be obtained by *experiment*," (that is *Positively*), which is denied us.

"That our senses and perceptions of any truth are subject to error;" and they repeat all "over again the old worn-out arguments of the Greek Sophists and of *Hobbes*¹ and *Spinoza*."

¹ Thomas Hobbes, born in 1588, died in 1679. Two centuries and a half before our time, Hobbes laid down the principles of "*Positivism*" taken up by Comte; or, rather, he reproduced the old false theories of the Pagan philosophers. He referred everything to *sensation* and *motion*; and although he did not exactly deny the existence of God, he did not allow the "*IDEA*" to enter his scheme of "philosophy." He explained the "*association of ideas*" by *sensation*, through the medium of "*words*" and "*numbers*," without which he declared there could not be any *reasoning*;—very erroneous, because it is now well known that animals think without the assistance of either "*words*" or "*numbers*." The sagacity of the dog overthrows his theory. My retriever, "Dash," tries to hide himself when he hears my whistle, because he *thinks* by that means he will escape being tied up; and kills the live bird, because he *thinks* it will run away before he can bring me the other dead one.

Hobbes says:—"All which our senses make us believe to be existing in the world is not there in reality, but it is the *motion* which is there by which the appearances are produced." In short, his theory, like modern Materialism, leaves no place for man's liberty, or for the exercise of any duty or moral obligation, for, being subject to the fatal laws of "*necessity*," he has no more volition than the brute creation; and his principles carried to their farthest limits advocate absolutism and tyranny. Lord Chancellor Clarendon wrote a pamphlet published at Oxford in 1676, which he dedicated to King Charles the Second, to

"That the only 'method' to arrive at any *truth* is the "positive one of Auguste Comte, which declines to admit "the 'cause' and 'finality,' that is, the origin and end of "any subject; and which confines itself to the 'positive' "one of 'experiment,' in order to reduce all results to " 'Unity,' the great object of Science; and this is done "by the mechanical 'forces' in 'chemical affinity,' and by "the 'molecular attraction' of 'elementary atoms' resulting "in the development of other combinations of matter;" thus reducing all things in Creation, even the active principle of *Life*, to elementary "forces," all subject to the simple laws of *mechanics*.

"That there is nothing in Nature but these 'forces,' which "connect the whole chain of inanimate matter to organized "living plants, and beings in different degrees of perfection "from the mineral to the 'thinking animal,' of which man "is the last link."

"That for twenty-five centuries the study of history and "psychology has been unable to teach us anything of the "origin and final causes of any phenomenon; therefore it "must give place to *positivism* or *determinism*, which abstains "from expressing any opinion on what it cannot 'analyze' "and must therefore be in the right road to *truth*, because "demonstrated by the scientific rules of *experiment*, which "has during the same period produced such incontestable "results."

And when we bring forward the irrepressible fact of "Thought" they tell us it is nothing more than a 'molecular "arrangement' by which the nervous substance of the brain "is brought to think, when affected by the senses." "That "in regard to fitting the means to the end, it is the property "of all organized matter to take *that* arrangement which

point out the errors and dangers of this false reasoning. After him Seth Ward, Robert Sharrock, Samuel Parker and Tenison, before he became Archbishop of Canterbury, attacked his "*philosophy*;" but Hobbes's reputation was a great obstacle to these critics, and his theory "that man being wicked was in need of a despotic hand to rule his "evil passions," happened to be so true, and so easily understood, that the other base and dangerous parts of his doctrine were overlooked.

"suits the function," &c., &c. Hegel declares: "The "arrangement of means to the end is a necessary sequel of "the vitality of the subject, and to suppose there is a third "party who has ordered this arrangement is not necessary."

These are the leading principles of modern infidelity, under whatever shape they may appear, or whatever name they may assume; and it is useless to talk of the "*Continuity of Scripture*" to those who do not believe in any Scripture whatever; to reason and found arguments in favour of the truth of the Christian Religion based on the *probability* of events "*connecting*" one another, and forming a *whole*, to those who tell you that *that* "*whole* is a delusion, the effect "of '*imagination*,' prompted by the fallacious stimulus of "sense only; the morbid craving of an instinct in man to "worship something; the action of the nervous system on "the brain, suggesting a belief in the '*supernatural*,' '*inspiration*,' and other *hallucinations*;" and it will no longer do to ignore the fact that this is a monstrously increasing evil; that thousands of our fellow-creatures, who have much more need of missionary labour than the heathen, are daily led away by the plausible opinions of "learned Professors" who do not exactly preach this doctrine openly, but who envelope themselves in a cloud of apparent "*scientific*" wisdom, and lead those who have not the time nor the opportunity of investigation, to fancy something has been discovered in Science to set aside the Mosaic account of the Creation, and Christianity which has succeeded to that Revelation; and to hope they will be able to escape from its laws forcibly pricking their consciences, and the duties it reveals.

"Prove to us," they say, "that the '*supernatural*,' as, for instance, '*inspiration*,' is possible, or how it is brought about, before we can believe in Revelation."

This I hope to be able to do satisfactorily, in subsequent chapters, by the "*Mendal*," which throws a new and clear light on this mystery, so long a stumbling-block to scientific enquiry.

In general, the great mass of men and women think, feel, and act according to their positions in life; according to

their education, opportunities, and surroundings; they call *Truth* whatever flatters their prejudices or vanity; *Error*, whatever is contrary to their wishes; *Justice*, whatever coincides with their interests; and *Injustice*, all that is contrary to the narrow-minded circle they move in. Reason has little influence on the judgment, when passion and prejudice have long before taken possession of all the avenues leading to the understanding, and driven "*Common Sense*" out. Whenever any subject is proposed to them, each will see its merits through the dark prism of his own wishes, of his hopes, or of his previous resentments of clashing interests; that is, of so many erroneous conceptions: and, nine times out of ten, the force of "fashion" set by some "learned professor," or the well-earned reputation of Science, will absorb all other considerations, and prevail blindly, because "what every body follows and admires must be the right thing;"—till the time comes round when the speculation or theory will be replaced by some other, and so on.

In the present case we are considering, Science is powerless to speak either for or against the subject—psychology. It cannot in any way "analyze" nor "experimentalize" on that which cannot be submitted to its "*methods*;" that which escapes all the "*tests*" of "*chemical affinity*," or "*molecular attraction*;" that which quicker than lightning or electricity flies to the very confines of space; that which defies all "*methods*" to place it twice in the same conditions. How can experimental science seize and experiment on the flitting *thought*; the poet's *dream*; the visionary's *hallucination*; the ecstatic's *rhapsody*; the lover's *sigh*; the flash of *anger*; the quivering in the heart of *fear*; the transport of *joy*; the gleam of *hope*; the glow of *affection*; the torment of *jealousy*; the rage of *envy*; the ardour of *patriotism*; the compunction of *regret*; the twinge of *conscience*;—in fact, all the complicated but instantaneous operations of the *Soul*, acting by the nervous system on the brain and on the other nervous "*centres*," and never acted upon, as Materialists pretend?

And if unable to give any account of them, by its own,

or any rule or *method*, what right has "Positivism" to deny their existence? or attribute what it has not the power of explaining to the laws of mechanics? to refer all the undeniable moral and intellectual faculties in man to the action of *sense*, when many of them have no connection with the senses? The ideas of *liberty*,—of *justice*,—of *virtue*,—of *right*,—of *duty*,—of *probity*,—of *innocence*,—of *truth*, with all the mental operations for *reasoning*,—are quite independent of *sense*, that is, *feeling*; and therefore the "nervous substance of the brain" cannot receive them from the senses. From whence, then, do they proceed? If "Positivism" cannot reply to this question, nor "Science" explain it by "*experimentalizing*," by what rule in logic do they express an opinion on these phenomena, and deny the existence of the soul? Nor is the theory of "molecular arrangement the property of all organized matter" better proved in connection with *psychology*, because, for the same reason, it cannot be subjected to any "*experiment*."

In what way can man's liberty of action be reconciled with the fatal doom allotted to him by these "philosophers," which allows him no more power over his acts than if he were a stone? What becomes of his civil and political rights?—if he be declared to be nothing more than a *thing*; an integral part of *Matter*? Indeed, Comte says plainly:—"The notion of right must disappear from the domain of politics, as the notion of cause from the domain of philosophy; all human rights are absurd, as well as immoral." Here, we are landed at last, by gentle stages, at Communism,—the Social and Democratic Republic;—while on the other hand the same theory and system advocate and inculcate *Despotism*, as did Hobbes two hundred years ago; for man, being denied all moral sense,—even less than that possessed by the brute creation,—will return to a savage state, break down every barrier, and be only withheld from the animal propensities of brute passion by *Brute Force* alone! And see to what a fearful precipice these theories lead! If man be not a responsible being, and at the same time "*Might precludes Right*," as taught by modern warfare, and accepted by the Powers that be, what argument

shall be brought forward to restrain the *Millions* who have not the light of education to direct them, from making use of *Their Might*, and enacting all over again in every country the horrible scenes which have lately plunged Paris in blood and ruin? And who can say that they may not be far surpassed?



CHAPTER VI.

MODERN SOPHISM.—HUME, LOCKE, BERKELEY, BAIN,
MILL, LITTRÉ, TAINÉ.

“ASSOCIATION OF IDEAS” CONSIDERED.

“Homines superbissimi procul errant.”—SALL. *Bell. Jug.* 99.

“Nihil est utile quod non honestum sit.”—CIC. *de Offic. lib. iii. cap. 21.*

IF Science be unable to deal with what does not lie within her legitimate sphere, psychology—the Power of God in Man is well able to do so. The soul has need of demonstration by “*experiment* ;” it has no other means of arriving at Truth, which leave no room for doubt; indeed, they are quite as much, if not more, exempt from the possibility of errors; and these are two simple acts of man’s intelligence,—*Perception* and *Deduction*. When the first of these rules has been accurately determined, so as to leave no possible room for deception, the second follows with quite as *mathematical a certainty* as any physical experiment could do; with this advantage over Science, that *every* phenomenon, however fleeting, can be submitted to their decisions; the only difficulty attached to this *method* lies in determining with precision by *Perception* the exact nature, or attributes, or circumstances relating to the subject, in such a way as to preclude the *possibility* of error; and, when

that is done, *Deduction* brings absolute, final, irrefutable certitude.

I must not, however, conceal from my readers the fact, that we are approaching very dangerous ground—an important point in the features of the discussion. Here we meet a crowd of objections. "That we have no means of judging at all of *external* objects, nor even the *existence* of bodies correctly, because our sensations deceive us. (This they undoubtedly do in dreams and in hallucinations.)¹ How, then, can we arrive at anything like certainty when, in our waking hours even, we fancy we see what has no reality? much less, then, can we judge correctly of *internal* sensations which present themselves to our perceptions." And some have gone the length of pushing the argument to the denial of the existence of *matter*, as far as man is concerned. Hume, Berkeley, Locke, Bain, and now Stuart Mill in England, and Littré and Taine in France, have done so. Their meaning is, that our "*perceptions*" are not a proof of the existence of matter or of anything else.

The real father of this "*method*" is Hume, who, following in the steps of Hobbes and the old Greek Sophists, tried to explain, by the "*association of ideas*," and by "*habit*," the principle of causality;—the origin of rational ideas,—of natural affections;—of moral principles called "*innate*,"—the origin of voluntary acts to which the character of free will has been attached. Bain, Spencer, and Mill, have only reproduced the same theories, and amplified these propositions, by analyzing and pretending to explain them; but, in doing so, they have not avoided falling into the mistake committed by the German critics—overdoing the thing;—by dint of splitting nice distinctions on speculative problems, and reducing everything to the measure they have predetermined should be the right one, they have ended by obscuring instead of elucidating them, and by destroying the principles of all moral action.

Mr. Stuart Mill says: "No phenomena of the mind exist, except those which the association of ideas presupposes,

¹ See Appendix C. and D.

"and of which, from their nature, one can say they are the result of this association." And since "this origin is possible we have no right to conclude that this is not really the cause of these phenomena, of which we are speaking, unless the contrary can be experimentally demonstrated."¹ Hume made this the pivot on which all his system turns. He says: "In regard to experience, it is true that such a fact is ordinarily accompanied by such other; but it does not authorize us to say, 'Such fact is the effect or fruit of such other, and will always result from it.' We are accustomed to see one thing succeed another in regard to time, and we imagine that the one which follows depends on the one preceding it; but sensation only reveals a simultaneous succession;—a conjunction between the two facts;—it does not prove a necessary connection between phenomena. To infer from this the existence of a necessary connection of a power or a force, of a *cause*, in fact, would be reasoning faultily; would be presuming too much. The idea of a connection of this kind is the result of habit." Again, "Experience," says Mill, "having never shown us a point in space, without other points beyond, nor a moment of time without other moments which follow, the law of inseparable association does not permit us to think of another point whatever of space or time however far off, without the idea of other points still more remote, coming immediately and irresistibly to our minds." Bain says: "Moral sentiments are the result in a great measure of the combination of social affections, and sympathetic or antipathetic emotions." And as for the idea of obligation or duty, which constitutes moral sense, or law, Bain explains it, as "the result of *written law*;" also from "*experience* of which the moral law is only the form." According to him, it is the idea of punishment following which is "*associated*" with the idea which causes the sense of duty or obligation. All *voluntary activity* is referred by this experimental materialistic school to the association of phenomena following one another *fatally* in the same way as the

¹ See Mill's "Psychology of Alex. Bain."

pretended "natural forces" are said to do. Free-will is an effect produced by a mechanical cause, I may say, in their philosophy, since this mystery or phenomenon is nothing more "than the effect of *habit*¹ determined by *external* circumstances which set in motion internal sensations," &c., &c.

Following up these propositions they arrive at the negation of the existence of matter as far as Man's "*perceptions*" are concerned. Pyrrhon, who maintained this sophism more than two thousand years ago, was followed every where by his disciples to prevent his falling into a pit, and was only cured of this folly by their laying a rope across his path, over which he stumbled and fell. Our modern philosophers, not a whit instructed by his experience, maintain the same theory in order to bring about the negation of man's "*intuitive perceptions*," and, if that be admitted, the negation of his soul, and of anything in this or other worlds except *Matter*, and even of the existence of *this* they declare man is unable to convince himself scientifically. (See Appendix B.)

But, if this be so, how comes it that the groups of sensations in regard to *external* objects are felt by all men in the same manner? Is not the universality of this operation, which we call "*external reality*," a proof of their existence? Descartes was satisfied that he established sufficiently the reality of his own existence, when he made use of the expression, which has become famous, "*I think, therefore I am*;" but Kant distinctly considers the intelligence of others as a convincing corroboration of his own perceptions, for, says he, "*The intelligence of other men is independent of*

¹ This theory of "*habit*" will not account for the frightful effects of a guilty *conscience* in murderers, so well portrayed by Shakespeare in Lady Macbeth, and the horror they experience in the *fancied* sight of their victims, so as to render life insupportable, and impel them to commit suicide. But I will go farther and show that the smallest insect has the *consciousness* of danger; the flea will jump away on a dark object the instant it catches your eye, though only just born, and has never been caught or injured. Most assuredly it has not learnt this "*conscious*" fear of danger from "*habit*." See also Chap. VIII.

"my own consciousness, and consequently is a matter of "*objective demonstration*."

Again:—the *effort* to deplace any object resisting our strength gives us the certainty of something which is not in ourselves, and consequently must be a body of some kind, or in other words "*Matter*." So this their great proposition falls through.

The objection brought against the perceptions of *internal* sense, or conscience, that of delusion, as notoriously occurs in dreams, hallucinations, and insanity, I examine at length in subsequent Chapters and in Appendix D.; but I will say a few words here, which may not be misplaced. It is true that in these three states, our conviction of the reality of what we perceive is perfect; we think we *see*, we believe that we *touch, taste, hear, and smell*, exactly in the same manner as when awake, or when we are in our right minds: but in dreams, however connected and lucid, the conviction of their unreality on waking is sufficient to do away with all *deception*; the very instant the soul makes use again of its reasoning or rather its *comparing* powers all delusion vanishes. In hallucination also, which is a kind of waking dream, the patient is very frequently aware of the illusion; and in madness it is useless to argue on such a state, for reason is entirely absent.

But the fact is, that it has been clearly shown by several modern writers that our senses never transmit any false impressions; it is *we* who interpret badly these impressions according as we happen to be circumstanced, or affected; for any object seen through the same medium and under the same conditions will always reflect the same impression. Should any suspicion of error present itself to our minds we have the means of correcting it by comparison with similar impressions, the reality of which has been long established. No appearance can exist without some reality: the only thing requisite is to ascertain what *that* reality is, and how far it can be reconciled with other *external* objects of known positiveness. Reason has many ways of arriving at this solution, and, as I said before, *Deduction* follows and determines with quite, if not with more, *mathematical certainty* than any physical experiment could do.

And in regard to *internal* conviction, the same "*method*" will arrive at the same result. The law which enables our "*perceptions*" to be acquired from *without*, at the same time determines that a rigorous precision of correspondence should exist between these perceptions, and all that is to be found in the *external* world: so that whatever *internal* phenomenon or sensation may present itself to our consciousness, we find its corresponding parallel, and we can analyze and determine its nature and operation with as great a certitude of exemption from error, as any physical "*experiment*" can do. I believe reasoning powers were given to man to be of some use to him; and I think I can solve all the problems which can be thought necessary for happiness in this world and in the next by these powers, assisted by the "*methods*" I have referred to, and that they will be found to be more accurate than any which Infidelity can propose.

But will it not be objected to me, not only by that class of writers, but by all who differ from me, particularly Roman Catholics, who refuse to Man the exercise of his reason,—that History is *there* to prove the divisions among men, the production of sects from dissidence of opinion, and the impossibility of arriving at *Unity* when human reason is taken as the only guide? This cannot be denied; but at the same time it cannot be denied also, that other causes have combined to bring about this state of things. There is no truth whatever in the assertion that man is liable to err, *because* he makes use of his reasoning faculties: the real causes of error lie, in the *pride*, *self-sufficiency*, *egotism*, *prejudice*, and *obstinate perverseness* of human nature, which blind the judgment. Whoever *really wishes to learn*, and can divest himself of partiality (sometimes a very difficult thing to do), and enter into the *spirit* and not the *letter* of any proposition, will be enlightened indubitably without risk of stumbling. There are truths evident to "*babes and sucklings*" which puzzle the greatest seeming philosophers. There is less security against error in numbers leagued together to deceive, and by subtle arguments to entrap the judgment, however much they may be surrounded by the dazzling halo of religiosity or the imposing names of an

"*Order*" a "*Conclave*" or an "Association of Philosophers," than in the *common sense* of individual search after *Truth*. Channing said: "I beg people to look at the History of the Church, and see if it has not been more dangerous and fatal to man to have renounced his own judgment in favour of the Priests? The worst errors have been propagated when the Churches prohibited man from using his reason, and exacted a blind belief. The most dangerous doctrines, and finally the total extinction of *liberty* and *civilization*, have been brought about in the dark ages when designing men proposed for their own interests, their inventions and dreams, and stifled the voice of *reason*." And I may add, nearly all the evil and misery in the world can be traced to that period when the *materialistic* laws of man were preferred to Christ's *spiritual* teaching, as I will show in Part Second of this work. Channing said also: "That he honoured the Revelation of God too much to believe that it could bid man renounce the prerogative he has over animals, in fact, his highest distinction."

It is obviously therefore man's duty and interest, to do the reverse of giving up his intelligence; he should come with a clear head and a *willing* heart, and a *humble* but cautious spirit, to examine the titles to credence of whatever proposition may be submitted to his judgment, to weigh very carefully all the circumstances which bear on the subject, sifting them by the rule of the *spirit* and *intention* manifested, and not by that of the *letter*; and to take every precaution to preclude the *possibility* of error, particularly any lurking prejudice or unwillingness to be enlightened which may be in himself; or any *interested* motive warring against conviction, and the result cannot fail by "*deduction*" to be the Truth.

Some of my readers will be surprised that I do not at this point plead the existence of another power besides human reason, by whose assistance man is enabled to arrive at truth. This argument does not come within the plan of this work, which is addressed to all mankind of whatever denomination, and many of my readers would not go with me in theological discussions; but the subject will

be considered in general terms, and be proved by the text in subsequent chapters.

But before concluding this one, I deem it necessary to explain a passage which might be misunderstood. In using the expression, "our perceptions to be acquired from without," I do not mean to admit that the soul is incapable of any "*ideas*," except such as are acquired by the senses from *outward* impressions. No doubt, there are some which are acquired by slow degrees, as the organs for their exercise, the brain, and other nervous centres become developed, and then memory combines, arranges, and produces new ones; but the soul, *long before* ideas are elicited from any sensation, manifests its *will, internally*, independent of these organs. The living immortal principle, mysterious as are its operations,—in *this* respect speaks out to any one who will take the trouble to consider attentively the "workings of the spirit," and whether the name of "*instinct*" or "*will*," or any other name be given to it; it shows us plainly that something besides *matter* prompts the display of its powers of *volition*.¹

The "association of ideas," succeeding one another, may be, or may not be, a truth; but the deduction from its premisses is false. If the operations of the soul are all mechanical, fatally the result of "*habit*," where are we to place the *genius* of Homer, of Shakespeare, of Socrates, of Newton, of Descartes, of all the great men who have distinguished themselves by their *ideas*, that is, by being *great thinkers*? The pigmies who call themselves "philosophers," and who refuse to allow any "*motus*" to such men except "*matter*," are plainly deficient in any kind of genius themselves; they see only one side of the sphere.

¹ One of my children, only a few days after her birth (six or seven), was *determined* to be *heard*, and *obeyed*. She would not be quiet; screamed and cried until her mamma got into bed with her, when she ceased at once; and this scene was renewed every night for some weeks, exactly at six o'clock, much to her mamma's annoyance. Now this was not the *instinct*, or prompting of hunger, or "*habit*," but a *free will* as unequivocal as any ever manifested. See also Chapter VIII.

—the one they have predetermined and pre-arranged into a "*system*;" their minds dwell so long on the microscopic view they take of nice distinctions, that general principles and conclusions, spread over a large surface, cannot be taken into the field of their observation.





CHAPTER VII.

THE BRAIN AND NERVOUS SYSTEM CONSIDERED.

"Nil tam difficile est, quin quaerendo investigari possiet."
TERENTIUS, *Heaut.* iv. 2.

BEFORE entering on the discussion of the supernatural inspiration, &c., let us consider the pretensions of the "molecular attraction of elementary atoms," by which the "nervous substance of the brain" is made to think; without which it is denied that there can be any "*association of ideas*" in man.

And first, let me call upon those who propose this solution of the mystery, to explain in what way the brain acts? In what part of the brain is thought? In what part is memory? How are the landscapes in dreams, the visions in hallucinations, painted on the brain? and where is their particular locality? How do they prove *scientifically* that the brain is at all concerned in the operation of thinking? that the brain has anything to do with thought? I know they will answer, "that it is through the machinery of the nerves." We shall see directly whether *this* be possible.

Because the organs of sight, of hearing, of smelling, of tasting, and of sensation, are found in the head, and no

organ for intelligence and thought has been found in any part of the body, and it is presumed that it *ought* to be where the others are found, is that a reason sufficiently cogent to prove that the brain is necessary for the operation of thought, of memory, of imagination, of dreams, of all the mental faculties?

But perhaps I do wrong to ask such questions, since most of my opponents have declared from the very beginning that they do not "*affirm*" anything; like the Greek sophists, their sphere simply lies in rejecting all and every thing which cannot be subjected to "*physical experiment*," and like all sceptics they pull down, but have nothing better to set up in its place.¹ Is this admissible in ratiocination? What can negation prove? What worth can be attached to such argumentation, if such it can be called?

Our system is built on a more solid foundation. I do not flinch from the task of demonstrating not only the hollowness of materialistic theories, but also the *truth* of the proposition that the living principle in man is an *active* one, independent of all *matter*, a spark from a heavenly fire, immaterial and consequently immortal.

The ancient Greek philosophers had very vague ideas about the seat of the soul; some thought that life or soul, which were confounded together, resembled the flame of a candle, and that it went out in the same way with the last breath. They called it $\psi\upsilon\chi\acute{\eta}$,² "*anima*," "*spiritus*," all

¹ "Gardons-nous de rien fonder."—ERNEST RENAN, *Les Apôtres*, p. 68.

² By $\psi\upsilon\chi\acute{\eta}$, Aristotle meant also the life in plants; it was a life which contained in it many attributes or faculties of life—such as nutritive, generative, sensitive, appetitive, imaginative. Aristotle distinguishes the $\rho\acute{o}\upsilon\varsigma$, soul, of thought, as separable from the body. All the ancients believed the world was an animal, and had life or soul, which was the *air*, and that the stars were the breathing points. This life penetrated every animated being by respiration, and mixing with the blood vivified and warmed the body; and most of them believed the heart to be the seat of this soul and of intelligence (except Plato, who thought they were in the head), and that this *air* or life, leaving the body, it returned again to the life or soul of the world. From this belief they were easily led to Pantheism.

terms indicative of this "*idea*," until Pythagoras and the Eleatic school of philosophers proclaimed it to be of an ethereal nature. Still no fixed notion had become general, for we find the Emperor Adrian on his death bed (A. D. 138) addressing his soul thus:—

"Animula, vagula, blandula,
 "Hospes comesque corporis,
 "Qua nunc abibis in loca?
 "Pallidula, rigida, nudula,
 "Nec ut soles dabis jocos."

Which has been freely translated thus:—

"Ah! fleeting spirit, wandering fire,
 "Which long hast warmed my tender breast,
 "Must thou no more this frame inspire,
 "No more a pleasing cheerful guest?
 "Whither, ah! whither art thou flying,
 "To what dark, undiscovered shore?
 "Thou seem'st all trembling, shivering, dying,
 "And wit and humour are no more!"

Now if these "sages" had had the advantage of the knowledge we have acquired, they would have perceived that the flame of a candle or of a lamp requires *fuel* for its continuance, and when this candle or lamp ceases to furnish fuel to it, the flame goes out; whereas the life or soul is the *active* principle, and not the *passive*, as the flame of a candle or lamp is, for as soon as it quits the body, though that body be not disorganized or changed in any way, it becomes dead matter—an inert mass. This principle is not acted upon and dependent on the body for its *fuel*; just the reverse—it is the body and all its organs which cannot exist without its vivifying alimentation and support, and consequently when it has left the body, the life or soul has no need of any "organ" for the continuance of the exercise of its functions, which, *if it exists at all* after it has quitted the body, *must* remain unimpaired, because they have no *material* parts which can perish. This holds good both for the life and the soul; I will show farther on the distinction; and why the life, a necessary attendant on all living organizations, perishes, and the soul does not.

But I shall be asked, "What proof exists for the *fact* of the soul being able to retain functions of which the "organs no longer exist?"

I reply because the soul contains in itself certain attributes (mysterious though they be) which have no need of the *physical material* organs of *sense* for their exercise; the said organs having been created only for the *material* use of the soul while united to the body, their *use* and functions cease at death; and these attributes being independent continue. The *proof* that this is the case, is found in dreams and hallucinations, where *every one* of the five *senses* is exercised by the soul without *any material physical reality existing*; and the soul being indestructible, continues their exercise after death. This will be more clearly developed by the "*Mental*," and in Appendix C. and D.

Let us now go on with the brain and nervous "*centres*."

Aristotle¹ thought that all the nerves came from the heart, and the Stoic philosophers believed the heart to be the seat of intelligence, even long after that Herophiles and Erasistrates, two doctors in Asia, had discovered the outlines of the *true* nervous system (about the year 290 B.C.). Chrysippus, a Stoic philosopher, withstood and opposed their doctrine, contending that thought, and sentiment, were in the *chest*, and for several centuries it had no success whatever. These two doctors perceived by anatomic researches that the nerves of the sense of sight transmit the sensation to the brain, and not to the heart, but they had no means of proving their theory, because although the heart beats quickly by any emotion, the nerves which transmit the feeling from the brain to the heart, are so fine that a microscope is requisite for their detection, and the instrument was not invented till some fifteen hundred years afterwards. Galen, who lived four centuries after them, in the reign of

¹ Plato thought that the liquids passed into the lungs by the canal for the respiratory organs, in order to go and refresh the heart, and liver! And *Hippocrates*—the great Hippocrates! the "Father of Medicine!"—confounded the veins with the arteries; and even Galen thought the nose to be only a filter for the brain. So much for the medical lore of the "ancients!"

Marcus Aurelius, with whom he was intimate, steadily resisted the Stoic school who refused to be converted to the teaching of the two doctors above mentioned, and he wrote a deal of learned matter on the subject, asserting the seat of intelligence to be in the brain and the nervous system. His discoveries on this head remained dormant for twelve centuries, till Descartes and Haller took up the science where Galen had left it, and it has ever since been, and is now, the subject of greater researches every day, and farther discoveries in a physiological sense are made, but not in a psychological one.

Here let me pause to state, before I proceed, the great fact discovered by Bichat, a young French anatomist, at the end of the last century, whose career was unfortunately too short for farther discoveries, viz.:—"that life (and consequently the soul, for one is intimately bound up in the other) does not reside in any particular part of the nervous system, for the heart, the lungs, and the brain are so intimately connected together, that whenever any one of these three receives a mortal injury, so as to cause a cessation of its functions, the deaths of the two others follow immediately." Indeed, every part of the nervous system acts together by sympathy, one on the other; and it is by maintaining the equilibrium between them, that all the infinite varieties of moral sentiments and affections are produced; fear affects the stomach, which reacts on the skin, and produces cold sweat; a glass of cold water, or a draught of cold air, stops perspiration by the connection which exists between the skin and the mucous surface of the stomach; this again is affected by the sudden receipt of bad news, and vomitings are the immediate consequence; or the derangement of the digestion by joy, in such a way as to cause sometimes a stoppage in the circulation, and even death!

This great discovery, by a *materialistic* anatomist, who left the existence of the soul entirely out of his dissertations, speaks volumes as to the localization of the life, or soul, in any particular part of the animal organization. And it has been subsequently proved by Monsieur Flourens in vivisections "that a great part of the brain of an animal can

"be taken away, without any faculty being destroyed: but that when the ablation is carried too far, and one function ceases, all others cease instantly together with it."¹ And this fact has been confirmed by many other experiments of a similar nature by other anatomists.

I will beg my readers to keep this in mind as I go on with my demonstration.

The nervous system in man, on which he is dependent for sensation in a great measure, is composed of two series of organs: Firstly, The "*centres*," represented by the two lobes of the brain—the "*medulla oblongata*" at the posterior part of the brain, and the "*spinal marrow*;" and secondly, the nerves, spreading in rays from these "*centres*" to all parts of the body. The ancients had confounded them with the tendons and ligaments, because they have the same mother-of-pearl appearance. The celebrated microscopic philosopher *Leeuwenhoeck* discovered the nerves to be formed of very fine filaments united together in bundles, more or less large. These filaments, called erroneously "*tubes*," are the essential parts of the nerve—some are so fine that in the microscope they do not seem to be thicker than fine cobweb threads.

During the last century anatomists knew only that the brain was composed of parts somewhat dissimilar to one another, one grey, a little rose-coloured; and slightly transparent, the other whitish, of a silvery appearance; both pulpy and soft, easily crushed between the finger and thumb, when Gall, who had been turned out of Vienna for broaching dangerous *materialistic* doctrines, came to Paris, and presented to the Academy of Sciences his theory,

¹ "Nous avons vu que suivant Monsieur Flourens on peut enlever dans un animal une partie considérable du cerveau sans qu'aucune faculté soit perdue; mais au-delà d'une certaine limite, si l'une disparaît, toutes disparaissent. La contre-épreuve de cette expérience est très-curieuse. On peut conduire l'opération de telle sorte que la lésion guérisse et que les fonctions renaissent. Et bien, dès qu'une faculté renaît toutes renaissent. Tout se perd, tout renaît à la fois."—*Le Cerveau et la Pensée*, by Paul Janet, de l'Institut. See also "*Physiologie de la Pensée*," by Lelut. Paris, 1862, vol. i. p. 62.

which is so well known, and pretty well exploded nowadays;¹ and at the same time a dissertation on the anatomy of the brain, which Cuvier found "very scientific;" but the great naturalist refused to give any opinion on the "*phrenological*" part of the doctrine; his mind was not to be carried away by a proposition he could not clearly comprehend, and which seemed to be contradicted by former experiences. On the other hand, most of the medical men in Paris became enthusiastic admirers of the new theory, which showed that the white substance of the brain is composed of a countless number of fibres, all having a constant precise direction, all similar to those Leuwenhoeck had seen in the nerves, but very soft. This was a great light thrown on the subject. Gall said: "The nerves were stiffer because they had an 'envelope to prevent their being injured by the friction of neighbouring parts. The fine fibres of the soft '*white substance*' show clearly that they communicate directly 'with the '*grey substance*' which is the principal agent in 'all these functions, through these very filaments uniting 'this '*substance*' with the spinal marrow and all the nervous system." Modern medical discoveries have now greatly advanced in this direction, without however being able to arrive at a unanimous assent, because the transmissions of

¹ The "organ" of "*destruction*" has been found in the sheep. The "organ" of "*veneration*" is also very salient in the sheep. The "organ" of "*music*" is much more developed in the ass, the wolf, and the sheep, than in the lark and nightingale. The "organ" of "*appropriation*" has not been found in the skulls of hundreds of thieves which have been dissected, and even the "organ" of "*courage*" has been declared by some to be prominent in the sheep. At all events it is well known that the shape of the brain does not coincide with shape of the skull, which can be made of any shape, for some are *conical* among certain savages, made by a ligament on the infant when just born.

If "*phrenology*" were a *true science*, and man's spirit or soul was *mechanically* influenced by the *material* or *physical* shape of his brain in any way, by what justice could God claim his being good, virtuous, religious, or in fact a *free agent* in a spiritual sense, if all psychological expressions depend on the *material* or *physical* formation of the brain or skull? And another argument against the theory is that experience shows that children are born *spiritually* different from one another at birth.

sensations through the nerves are so rapid, (indeed instantaneous) that it has been impossible to fix them in a general and constant manner; and therefore the opinions of the faculty are divided; they have had recourse to vivisection, that is operating on living animals; but their experiments cannot be considered to be conclusive, because many features of *human* pathology are wanting, and others are too transient to be seized; and, as far as *psychology* is concerned, they are absolutely useless, except in proving its existency.

Some believe the nerves to be the *motus* which directs the whole machine through the sensations to the brain, and that they even "*create thought*," calling the brain "*a thinking machine*" or "*organ*;" others, their opponents, believe the nerves and brain to be merely the organs of sensibility, and locomotion. The late discoveries in the production of anaesthesia, by inhaling nitrous oxide gas, sulphuric ether, and other narcotics; and stimulating vapours, by which the whole nervous system becomes for the time paralyzed, without affecting the mental powers, and the steady progress of animal magnetism, and provoked somnambulism, producing very much the same effect, have struck a terrible blow to stagger the first of these theories. I will state the case as succinctly as possible, and my readers will judge for themselves.

This is the theory. "The action by which the nerves of "the stomach stimulate the different operations of digestion, the method by which they penetrate the gastric juice by the most active dissolvent properties, are hidden from our observation. Yet we see and know that the food passes into the intestinal canal and *duodenum* "endued with new properties, and we conclude that the nerves have really caused this change. We see in the same way the impressions arriving to the brain by the channel of the nerves; they are at that time isolated, and without coherence; the brain receives the impressions, begins to work, and sends them back changed into ideas, which the language of the physiognomy and gestures, or the signs of speech and writing, reveal outwardly. We conclude therefore that the brain digests, as it were, the

"impressions; in short, that it makes organically the secretion of thought."

This is not all. Independent of this "*digestive operation*" which the brain is supposed to perform, when "*stimulated*" by the nervous system, it is also advanced by materialists, as I said before, that it can of itself *originate* ideas, and store them up when once the impulse has been given to it from "*external impressions*;" that is to say, that it can combine them together into *new* combinations of thought, *ad infinitum*, become itself also the *repository* as well as the *manufactory* of ideas; and that *no ideas can exist* without their having been "*first associated*" from *external impressions*, according to Messrs. Locke, Bain, Berkeley, Mill, and others of this school; so that the longest-headed lawyer, the most sublime poet, the most profound mathematician, is indebted to some *external* chance impression for having his machinery set in motion, and then his brain can work away and can *create* and *store up* for him in the same *locality* (the cranium) the most wonderful conceptions, the greatest sum of ideas; a perfect museum of every kind of lore; not all jumbled together, but arranged in their respective places (query where?); and ready to be brought out by the same *machinery* of the nerves, "*reacting*" and "*sending them back changed*" to the nervous centres, and the extremities, at the bidding of — whom? the same *machinery*; for any kind of voluntary effort or *free will* is completely ignored by these philosophers, since the soul does not exist, there being nothing more than the "*forces of molecular attraction of elementary atoms*," working together in the "*combinations of matter*" by a mechanical process.

Now, I think my readers will agree with me, that if it can be proved satisfactorily that certain chemical gases inhaled, can for a time, however short, neutralize the action of the whole nervous system, which is the chief agent in the "*transmission of impressions*" to the brain, by destroying temporarily all *sensibility*, a necessary accessory, without which the nervous machinery would be powerless to produce any "*impression*," and that this state can be proved from

the circumstance that very *painful* surgical operations can be performed on the patient, without his *feeling any pain*, which is a necessary attendant on *sensibility*; and that during the whole time he remains under the influence of this state of *anæsthesia*, his mental faculties are not in the least impaired or affected, more than sometimes disturbed a little by the narcotic effect of the drugs; that he can think, talk, reason, and know all that is going on about him. I think then we have every right to conclude that the nervous system is not absolutely necessary for the operation of *thought* and *reason*; nor in fact that it is necessary at all for the purpose; and that whatever *external* impressions they may "*telegraph*" to the brain when in a normal state, these can have nothing to do with the reasoning powers in man; that the "*acting*" and "*reacting*," and "*sending back impressions*" in order that ideas may be "*worked out*" from these impressions by the brain itself "*secreting thought*," is all a myth; and if this be so, then we are authorized also to consider the assertion that the brain *can* store up in its soft pulpy substance any thing whatever as also a myth; and that the whole materialistic fabric built on this hypothesis falls to the ground.

Again, there are the modern discoveries in animal magnetism and artificial somnambulism, which arrive by another road to nearly the same point. The patient, who is generally a young girl of the age when the nervous system is most *sensitive*, and whose peculiar temperament leans towards the state known clinically as "*cataleptic*," keenly alive to all *impressions*, for otherwise she could not be acted upon by magnetic influence, loses all *sensibility*, can be placed, while in a magnetic sleep, under painful surgical operations, without feeling them, and loses all power of making any *muscular* effort as much as in sleep (unless through the magnetiser), and yet talks and understands what is said to her, having *all her reasoning faculties* without the *possibility* of the brain having anything to do with them, because the *nerves* are all paralyzed, and cannot communicate to it any kind of "*impression*;" for in sleep all *sensibility* is suspended (see Appendix C.) And we all

know that the brain, that is, a part of it, is the chief organ of the accomplishment of the exercise of the muscles in locomotion, and we see them in this case powerless. Here again the materialistic theory is at fault!

Many of my readers, no doubt, will stop me here, and deny altogether that a magnetic state such as I describe can be brought about; I hope to be able to show farther on, *how* this is effected, and in fact that it would be impossible that it should be otherwise, being in accordance with the laws of biology and psychology.¹

I think now it can be very safely asserted that the discovery of anæsthetic operation has proved sensibility to be independent of *life*, that is to say, that it is not a necessary consequence of life in animal and perhaps vegetable organizations; and although we know nothing of the *cause* of sensibility—why we should feel, *why* the nerves transmit sensation, or how it is brought about—still, we know that sensibility is a necessary attendant on some nerves, because whenever a solution of continuity by incision is made where the nerves communicate with an organ, all *motion* and function are destroyed in that organ *at once* or very soon afterwards. The nerves, which are distributed in almost every part of the outer frame and internal tissue of the animal economy, in such a manner, so minute, that a pin's

¹ Extract from Lord Dalhousie's letter to the Exeter Board of Guardians:—

“Edinburgh, June 27, 1856.

“Gentlemen, . . . In reply to your question, I have to state that “Dr. Esdaile undoubtedly did possess the faculty of so influencing the “sensations of natives of India by means of what he termed mesmerism, as to reduce them to a state of insensibility, not less complete than that which is now produced by the use of chloroform. While “they were in that state of insensibility, he performed upon them “surgical operations of every kind, many of them tremendous in their “magnitude, duration and severity. Those operations were performed “without any apparent consciousness in the patient, without pain to “him, and usually with great success. Having thus replied to your “question, and testified (as I shall always be ready to testify), to what “Dr. Esdaile effected in India, I beg you to accept my thanks, &c. “&c. I have, &c. “DALHOUSIE.”

point cannot be placed on any part of the skin, without it being felt, were evidently intended *knowingly* as a means of communication to the soul to preserve the body from external injuries (for none are to be met with in the glands and other secreting internal organs), and are of themselves entirely divested of *motion*; but as I said before, we know their office is to transmit sensations, not only to the brain, but also to other “centres,” some being internal ones, which are felt equally, and very frequently unconsciously,¹ and this transmission is made not by motion, but *sympathetically* by *vibration* (the nearest approach we have of the conception of this operation), something like the electric telegraph, perhaps more rapid still.² The brain is nothing more than a “centre,” an organ for receiving impressions and transmitting them by other nerves than those by which they are received, to the *heart*, the *spinal marrow* and other “centres;”³ as, for instance, the optic nerves transmit the impression of some agreeable or shocking object, and *instantaneously* and even sometimes *unconsciously*, the brain which has received it, transmits it to the *heart* or to the muscles of the stomach, and causes a revolution in those organs, or to some other “centre,” still lower down the animal economy, &c. It will not be necessary for me to enter upon a long medical treatise, foreign to the object of this work; it will be sufficient if I touch on what immediately concerns the subject I am discussing. No doubt, there are many principles involved in the question of *sensibility*, chemical affinity, attraction, electricity, magnetism;

¹ Such as instincts, independent of will, which are always stronger in animals the less they are endued with reason.

² The body feels the prick of a pin as long as the life is in it, for the muscles instinctively contract, but the moment the life is gone, there is no longer any feeling in the body; the impression is there, but the *feeling* is gone with the life, thereby establishing the *fact* that it is the life (or soul) which *feels*; but how or why is a mystery, because sensibility is not a necessary consequence of life.

³ Women have been known to faint during the French Revolution, but on recovering themselves, to give unmistakable proofs of courage, proving that the nerves have nothing to do with true moral courage, whose source is the soul alone.

but how far, and in what way, remains to be explained;¹ certain it is, however, that the nerves, the mediums, or machinery through which it manifests itself cannot transmit any sensation without a *motus*, though very frequently they send internal communications to the "centres" without their being *perceived*, though not without their being *felt*; that is, when the mind or soul is much occupied by any subject, or during sleep; and I will proceed to examine what this "*motus*" is, and what are the limits of its power.

¹ Sensibility is not absolutely identified with, and confined to the nervous system, because it is equally present in parts of the body where there are not any nerves, as, for instance, the hair: It can exist without *sensation*, which is present only when we are conscious of it; we must feel knowingly to have sensation, but sensibility may exist without our feeling consciously; for instance, circulation, digestion, secretion, filtering of bile, muscular motion of some internal organs, absorption of some of the small vessels, &c., operations of which we have no consciousness at the time, are the effects of sensibility.

"All that has been written on the sense of *tact* or *touch*, is nothing more than descriptions which do not explain anything; the anatomical, physiological, and experimental facts on which they are based, and of which they would be the expression, are far from being admitted by all physiologists." See Lalut's "*Physiologie de la Pensée*." Paris, 1862, vol. i. p. 230.



CHAPTER VIII.

THE SOUL'S INDEPENDENT ACTION.

"It is the Spirit that quickeneth, the flesh profiteth nothing."

John vi. 63.

THE new-born infant has a *will*, unequivocally displayed, though still very indistinctly conscious; and, what is more, he has one *before* he is born; whether it be called "*organic impulsion*," "*sympathy*," "*attraction*," "*instinct*," or any other name. (Certainly not from "*habit*," the origin of all our "*associated ideas*" and "*wills*," according to materialists.) He has the desire for motion and the *will* also, which he accomplishes as far as he is able; and as soon as he has seen the light, and made use of the organs of respiration which have been *prepared* for him, he has also the desire and the *will* to suck, an operation which cannot be effected without *breathing*, and which he *could* not have learnt by "*habit*" either.

He has these cravings and predispositions in common with other animals, it is true; for puppies just born seek the mother's teat, and kittens were seen by Cabanis, a great medical authority, to stretch out their necks in search unmistakably of the same thing even *before* they were quite born. The fact of the newly-hatched ducklings rushing to the water is proverbial, and this has been put down to the score of "*instincts*," which, it has been observed, are stronger

where reason has less influence; but the new-born infant has something more than *instinct*, something more than the blind impulse of organization allotted to animals, in the disposition he evinces; for some children, from the very first moment of their birth, manifest an unmistakable determined *will*, obstinately invincible, and if contravened go into convulsions; and at the same time they have the intelligence of distinguishing one taste from another long before the brain has acquired sufficient *sensitiveness* to be of any service as an organ of *reason*, if ever it would or could; but in regard to its function as a "*centre*" for receiving the *internal impression* of the child's *will* and transmitting to the muscles the effort for locomotion, we know that the brain does *this* long before birth.

If it can be proved that in after life this child has a soul as an adult man, he must have had one from the very beginning; of what nature it may be is a mystery, and will very probably remain a mystery; for it is not necessary that we should know anything more than we *do* know by the light of reason and revelation. We see and *feel* its *workings* and its mighty *power*, its vast extent of *thought*; a flight scarcely bounded by space itself; its persevering *vitality* of endurance; its *moral grandeur*, breathing the most noble *aspirations*; its *sublime conceptions*; its *aptitude* for the most profound calculations; its astounding *memory*; its *progressive knowledge*, developing from century to century; and, above all, its *religiosity*; the *capability* of adapting itself and raising itself by degrees to a state of *perfection* by the imitation of a power so immensely above all which this world, and other millions of worlds besides this, have to offer, that its mental faculties are bewildered in the contemplation; still it feels, in spite of that, an *inextinguishable consciousness* that its destinies are not bound up with and limited to grovelling *matter*, nor with the "beasts that perish;" but that it possesses a spark of Divine Fire, and that it will live for ever, because the Spiritual Being, of whose intelligence and nature it partakes, however slightly, *has* lived from all time, and *will* live for ever, and has no need of "*organs*" for the exercise of *that* intelligence.

No; man is not a thinking machine, acted upon by adventitious circumstances, nor *evolved* from a "*marine ascidian*"—a polypus, in which any part of the animal separated from the rest will again form a whole.

Whatever can be proved to *exist* is a *Truth*, though we may not be able to comprehend its nature, or even its operations. The universe is full of wonders which the greatest learning and labour have not been able to explain; some are apparently most simple, but the more they are examined the more impenetrable they appear—their name is legion.¹

Truth therefore cannot be separated from fact; they prove one another *mutually*. Descartes said, "I know that I exist, therefore there is a '*moi*' in me;" meaning, "I feel I have the power of *volition*; the principle in me is not a '*passive one*, but an *active one*." He did not, however, though so great a thinker, carry out this truth to its irrefragable conclusion, as he might have done. He might have said:—

"The correctness of our knowledge of any thing depends on our ability to perceive and to compare. When an indubitable fact, however contrary to our preconceived notions (which are notoriously fallible), comes before our observation with circumstances attending it, repeatedly renewed in a manner to be patent to our sense of compre-

¹ As, for instance, the machinery which can enable the flea to jump 200 times its own height; or that of the tiny little fly, to pursue the swiftest horseman, in a gale of wind blowing against them—a *fact* I have experienced many hundred times in Syria. Or the quasi-miraculous *vision* of the flea, which jumps away with the "*rapidity of thought*" to a dark surface (never to a light one), to escape being caught, the very instant your eye has rested on it. Has it brains, which "*work*" and "*store*" "*impressions*?" Why should it fear being caught, never having been caught before or hurt by man? It fears—therefore it must have certain "*organs*." The same may be said of other insects. I have seen a little spider no bigger than a pin's head change its direction and move off the moment it perceived my eye resting on it. The perseverance of this insect is proverbial, which necessitates "*organs*" for its exercise. Why should it not have them, when its members are as perfectly formed as those of the elephant?

"hension as a fact, the reality of its existence may be
 "deduced' from those circumstances, and we have no reason
 "to doubt that this 'circumstantial evidence' is not a true
 "proof of its existence, though we are unable to prove it by
 "experiment, or even to understand what it is, or how it
 "works, no more than we are justified in denying the exist-
 "ence of electricity, of magnetism, of somnambulism, of
 "spirituality, or any other phenomenon of whose nature we
 "are ignorant. Shall we deny the existence of the sun
 "because we cannot tell of what it is composed?"

He might have said:—"I *know*, because I *feel*, that I have
 "no need of any external impression of sense, or external
 "stimulant of any kind to think. What prevents me, *pro-*
prio motu, from thinking what I wish? the *will* is all that
 "is necessary. I can also throw my '*mind's eye*' instanta-
 "neously to any place I choose—at any distance. I can
 "enter visionally any house I am acquainted with thousands
 "of miles away; go through all the rooms, examine every
 "part of those rooms, much faster than I can pen a line. I
 "can, at will, recall scenes and persons of my earliest child-
 "hood, of which now the remembrance is more vivid than
 "yesterday's events. I can throw my mind back and see
 "those scenes as distinctly as if they were before me, with
 "the most minute details regarding them. I can, without
 "the assistance of any machinery, transmit my thought
 "to millions of miles beyond Sirius the instant I wish to do
 "so. What have the nerves in my body or in my brain
 "done, in this instance, to send 'sensitive transmissions?'
 "Nothing whatever; neither medical nor physical science
 "can show scientifically what they have done."

Again:—"I shut my eyes, and see the most beautiful
 "landscapes, a glorious setting sun, the most lovely
 "features, forms divinely perfect, such as this world
 "itself with all its beauties cannot boast of and never
 "could suggest; and yet a Raphael or a Michael Angelo
 "could conceive! Have all the bright immortal concep-
 "tions of poets and painters, the Homers, the Shake-
 "speares, the Miltons, the Dantes, the whole list of great

"men, been produced by the mechanical contrivance of
 "the nerves '*acting*' and '*re-acting*' on the brain?"

How, let me ask, are the *images* painted on the "mind's
 eye," and how do they follow one another sometimes with
 the speed of lightning? when, the eyes being shut, the nerves
 cannot possibly receive any impressions from external
 objects? and consequently cannot communicate anything
 to the sensorium of the brain. What paints to the imagi-
 nation the glorious colours of the landscapes in sleep? or,
 vice versa, prevents the open eye in somnambulism from
 seeing anything? What causes the imagination to fancy
 it sees objects which have no reality, as in hallucination?¹
 How are the visions of opium, or of the delirium in fever;
 brought about? We are told by some that they are
 caused by the blood vessels in the brain being charged
 with more blood than usual. This would account for in-
 flammation, but not for pictures painted in colours on the
 sensorium of the brain, when no impressions have come
 from without, the eyes being shut;² and even if impressions
 are received, it is very difficult to comprehend how the
 internal nervous "centres" being excited or inflamed, could
 paint pictures;—most assuredly they could not have any
 direct agency on the imagination, which means "thought," and
 which is immaterial, because matter cannot act directly on
 spirit; that which has a substantial body, act upon or in-
 fluence straightway one that is immaterial, and has none; and
 if it could at all, it would be by sympathy only, as I will
 explain farther on; by suggesting to the soul, through the
 senses, ideas in the same way that memory does; or by
 confusing the sensations as in sleep, when the soul is
 obliged to shift for itself, as it were, when the senses and
 all the "*organs*" and "*centres*" in the body are dormant,
 and it soars away beyond the narrow limits of its prison
 (which it sometimes does also in waking hours, when in a
 "brown study"),—without leaving it, however.

¹ See Appendix C. and D.

² See Appendix D. The blind lady who saw.

Others try to account for the phenomenon by electricity, or magnetism, but we come to the same difficulty—how the image is painted on the mind or thought; how a material substance like the brain can be made to receive colours, and transmit afterwards that impression of colour to the mind, the imagination, the life, the soul, or whatever you may please to call it? When the eyes are open, the objects painted on the retina are transferred to the *sensorium* of the brain by reflection, just as if reflected in a looking-glass, or rather camera, and the very sensitive optic nerves communicate (transmit is not the word, for there is no interruption as long as the eyes are open) the colours to the imagination—to the whole being,—and by this process the soul is made to *perceive*; but in sleep, or when the eyes are shut, how is an object to be seen painted in colours, when it cannot be reflected or transferred to the retina, or to anything replacing this kind of mirror in the animal economy?—it can only be by *sympathy* or *memory*; and yet how beautifully vivid is the landscape which we have all seen! and which animals see no doubt as well, for they dream, in all probability.

And granting that the brain *could* receive any such impressions in colours, and communicate them by sympathy or in any other way, to the imagination, how can these impressions be transmitted when they *do not exist at all*, as in dreams and in hallucinations? and, having *no reality whatever*, a material substance like the brain, assisted by all the “nerves,” and all the powers of “forces” in “matter,” could not transmit or communicate a nonentity!

But it is not the sense of *sight* alone, which in sleep is present to the imagination, without having any reality; every one of our senses is in turn experienced in the same manner during sleep. We fancy we smell, we taste, we hear, we touch and even feel pain,¹ without the least sem-

¹ Perhaps the sensation of pain, of fright, of horror, is the most extraordinary—an effect without a cause!—*feeling imaginatively* where nothing resembling *pain* exists anywhere; for on waking we find it all a delusion, and yet persons asleep have been known to wake in the greatest agony, terrified and horror-stricken, and in a violent perspi-

blance of a *reality*! And, what is more remarkable, the images and senses seen and felt in sleep are quite, if not more, vividly portrayed than when awake: certainly the landscapes are clearer than those “conjured” up when awake by shutting one’s eyes; probably because the attention is not distracted by *external* objects.

There are also long conversations carried on, questions and answers and sometimes information previously unknown communicated. “La Sonata del Diavolo” was composed by Tartini during sleep. Coleridge composed “Kubla Khan, a Fragment,” during sleep, and never could have another inspiration to finish it. Byron and other poets have done the same thing. Condorcet saw in a dream the solution of a difficult calculation he had been puzzling over before going to bed. Cabanis relates that Benjamin Franklin assured him that he had frequently been informed in his sleep of important problems which he had in vain striven to solve when awake; and Cabanis, *who was a materialist*, put this down to the score of Franklin’s “profound prudence and rare sagacity directing the action “of his brain while asleep,” forgetting that he was thus unconsciously confessing the *action* of something else beside *matter* on the brain, which he and other anatomists of his day believed to be still awake during sleep, because they could not account for the phenomenon of dreams in any other way. And yet Cabanis goes on to say¹ “that the *mind*

ration. I think no greater proof can be brought forward of the *immense gulf* which separates the nature of soul from the body, and that the former is independent of the latter, and that the soul in sleep is absolutely free from all *physical material influences*, since the *power* of all the *senses* is momentarily suspended. (See Appendix C.)

¹ “En effet, l’esprit peut continuer ses recherches dans les songes: il peut être conduit par une certaine suite de raisonnements à des idées qu’il n’avait pas; il peut faire à son insu, comme il le fait à chaque instant durant la veille, des calculs rapides qui lui dévoilent l’avenir; enfin, certaines séries d’impressions internes qui se co-ordonnent avec des idées antérieures, peuvent mettre en jeu toutes les puissances de l’imagination, et même présenter à l’individu une suite d’événements dont il croira quelquefois entendre dans une conversation régulière le récit et les détails.”—CABANIS, vol. ii. p. 312. Edit. par le Docteur Cérise, 1858.

"can continue its researches in dreams; can be led by a certain sequence of reasoning to ideas it previously had not; can make unconsciously, as it continually does when awake, rapid calculations presciently; in short, a certain series of internal impressions in unison with former ideas; can put in motion all the powers of the imagination, and even present to the individual a chain of events, of which he will sometimes think he hears the narration and details in a set conversation."

So that, in fact, Cabanis admits that the *mind acts* sometimes without *external* impressions, thus contradicting the famous axiom of materialists, that "all our ideas are from external impressions."

Cabanis, also, in a passage which may be said to be a summary of his theory,¹ attributes the impressions which "*cause all functions*," all "*motion*," not only to external sensations and to internal ones, but to a "*spontaneous action in the pulp of the brain itself*;" but he does not tell us *how* this last is formed, and how (if spontaneous) it can be reconciled with "*anterior impressions*," and "that these can often go on unconsciously."

He admits that Condillac assured him he had often gone to bed after working at problems which he had not been able to solve, and on waking had found the work finished in his head. Many similar cases can be cited:—Galen acknowledged that he owed a great part of his learning to the light he had received in dreams. Hermas wrote his "Pastor" from the dictation of a voice heard in sleep. Voltaire wrote a canto of his "Henriade" immediately on waking. The "Divina Commedia" is said to have been

¹ "Encore une fois, toute fonction d'organe, tout mouvement, toute détermination [tendency] suppose des impressions antérieures; soit que ces impressions aient été reçues par les extrémités sentantes, externes ou internes, soit que leur cause ait agi dans le sein même de la pulpe cérébrale, elles vont toujours aboutir à un centre de réaction qui les réfléchit en déterminations, en mouvements, en fonctions vers les parties auxquelles chacune de ces opérations est attribuée. Cette action et cette réaction peuvent souvent avoir lieu sans que l'individu en ait aucune conscience."—CABANIS, vol. ii. sect. iv. p. 324.

inspired in a dream, &c. In short, there is no doubt that dreaming proves that mental action is not dependent on physical organism; and if it be objected that in sleep the *will* is suspended, and cannot consequently be an *active* principle or "*motus*," I reply, that in hallucination, which is a state wherein the *impressions from the senses* are not only null, but absolutely the reverse of *reality*; and this not during sleep, but in broad daylight, and when awake, the same objection may be urged, for the power of the *will* is also in abeyance; and insanity,¹ which is only a stage beyond hallucination, and exactly of the same nature as these two, has the very same distinguishing feature—a total paralysis of the will, an inability to shake off delusions, sometimes the most palpable—and yet no one will deny the identity or idiosyncrasy of the living principle which *actuates* the whole machine in a homogeneous manner; and that when this principle leaves its prison *that machine* becomes an inert mass, incapable of motion, the irrefragable proof of vital energetic action.

Let us suppose a man in the full enjoyment of health and strength were to be suffocated, we know by experience that he would fall down incapable of motion, although no change has taken place in the *organs* of his body; and also that this *motion* cannot be re-established by galvanism, nor any other known power. Why does not his brain, which is said to have so much *power*, act on him in some way and make him get up? You admit then there *was* something in him before he fell down which *could* make him do so, and that this thing is "*life*," which you say is a "*predisposing cause*, an "*attribute attendant on all living organisms*."²

We are agreed, then, that *matter* of itself cannot act, and therefore the brain cannot transmit, *proprio motu*, sensations; and the supposition that insanity is the effect of a disease in the physical composition of the brain falls to the

¹ See Appendix C. and D. for a dissertation on dreams, hallucinations and insanity; subjects too voluminous to be treated in the text.

² This "*attribute*" might perhaps account for *life* but not for *intelligence*, and the hundred phenomena attendant on *intelligence*.

ground; and it follows, also, that the mental powers, many of which are abstract ideas only, are quite independent of it; indeed, the theory that the brain has anything to do with the cause of insanity has been, I may say, completely set at rest, since all the efforts of *all* the anatomists in the world have failed to discover any difference in the brain of insane patients who have died during the *first* stage of mental alienation from that of sane persons; and it is only when this disorder has been complicated with other diseases that some have fancied they had discovered a difference—denied, however, by other just as great medical authorities.¹ But even if the contrary were the case, and it could be proved

¹ Esquirol ("Maladies Mentales," ch. i. p. 140) says—"Les lésions organiques de l'encéphale et de ses enveloppes ne sont en général observées que dans le cas de complication." Another celebrated anatomist, Georget ("De la Folie," ch. vi. sect. 14), although a materialist, confirms this opinion—"Que les altérations ne se rencontrent que dans des folies déjà anciennes, et que lorsque les aliénés succombent promptement, les organes du cerveau ne présentent rien de bien remarquable, et qui ne puisse se trouver également chez les hommes de l'esprit le plus sain." Pinel ("Traité de la Manie," sect. iii. p. 15) says the same thing; Messrs. Lelut and Leuret, two great medical authorities, also confirm this fact. The first says that out of twenty dissections of brains of raving madmen, seventeen offered no sensible difference. The second (in his work "Traitement Moral de la Folie") declares that whenever a difference has been discovered, it has always been in cases of paralysis, where affections in sensibility and the power of motion have complicated the disorder. Brierre de Boimont (in his "Hallucinations") is of the same opinion, and many English authors, Abercrombie, Arnold, Ferriar, Dandy, &c., may be cited in confirmation.

Besides, anatomists are not agreed upon the *kind* of difference which exists; for they are not always the same; and some anatomists have even maintained that insanity proceeds from a visceral affection, a morbid irradiation transmitted from the viscera to the cerebral and nervous system. Such is the opinion of the German authors Nasse, Jacobi, Flemming, &c. Numerous instances of insanity having been cured instantaneously are on record. Van Helmont ("Demens idea," 49, Oper. p. 175) relates a case of a mad carpenter whose relations would no longer pay for his board, having been sent home. He happened on the road to break his chains, and fall into a deep pond, and having been restored to animation, found himself perfectly recovered, and lived quite sane eighteen years afterwards. Clearly his insanity was caused by a derangement of the nervous system, and not of the brain alone.

that the brain underwent a change from the effects of insanity, *this* would not prove it to be a "*thinking organ*" which had become deranged, and no longer able to *act*; rather the reverse—it would go far to show that the living principle has been the *agent* which has deranged it, since we are agreed above, that matter of itself, with all the pretended "*forces*" of "*molecular atoms*," cannot act on any substantial body *proprio motu*, much less on an ethereal principle, on which it cannot have any hold whatever.¹ There is, however, an *intimate* connection between the mind and the body by which they *mutually* influence one another—of which I am about to speak in the next chapter—but no *direct* action.²

¹ The fact of insanity being frequently *hereditary* throws a light on the question of spirit creation; for since it is proved the brain has no agency in causing this disorder the reproduction of spirits *psychologically* is established. That is to say, that by some means unknown to us, a spirit has the power of reproducing another spirit, and communicating the germ of insanity, in the same way that disease germs reproduce a disease *physically*, which is afterwards developed.

² In the "*Revue des Deux Mondes*" of 15th October, 1872, under the head "*Les Aliénés à Paris*," a writer has laboured to prove (without in fact proving anything), that "*possession*" by spirits never had any existence, and that all cases of insanity are the effects of a *disease*. This may or may not be true in *some* cases; but until medical men can tell us, in a satisfactory manner, in *every* case how the pretended "*disease*" has been produced, where the disease is, what it is, and how it can be cured, we have an undoubted right to believe in "*possession*," and to say that it is quite possible the minds of the persons who were *instantaneously* cured by our Saviour were really possessed by evil spirits.





CHAPTER IX.

MUTUAL INFLUENCE OF SOUL AND BODY CONSIDERED.

"Optima quæque dies miseris mortalibus ævi
Prima fugit; subeunt morbi, tristisque senectus,
Et labor, et duræ rapit inclementia mortis."

VIRG. Georg. iii. 66.

MAN is composed of two distinct natures—life (or soul) and body, so intimately connected with one another, that their functions, though very dissimilar, act in unison, and great discrimination is required to determine which phenomena belong to one and which to the other; as, for instance, those functions representing the physical instinctive operations of the pathology—*respiration, circulation, digestion, secretion, absorption, assimilation, and excretion*, which are performed some entirely, others partly unconsciously; and, on the other hand, the functions representing *volition, desire, sentiment, passion, conception, reasoning, dreams, &c.*, are performed in a state of consciousness. But it happens that these two natures, the *material* or *organic*, and the *moral* or *spiritual*, influence one another reciprocally in so mysterious a manner that it is very difficult to seize the act in the moment of conjunction, and on that account physiologists have always been at sea in an ocean of speculation on this subject. In order to unravel the mystery it would be necessary to explain not only *how* all the physical functions work, which, as all their opera-

tions are internal and hidden from the view is no easy task, but *how* they are affected by the influences of *air, light, heat, cold, food, beverages, climate, race, habits, diseases*, and other disturbing causes; and also *how* they are affected by the *sentiments, the passions, the acquired temperaments, characters, and wills*. How the expressions of *thought, of feeling, and passions* work on them, so as to cause sometimes their destruction,¹ and in some measure, *vice versa*,—because the physical functions when deranged, have also an *indirect* effect on the moral influences as well; that is to say, they bring about feelings, and sentiments, and even *ideas*, which by their constant and repeated recurrence, produce mental disorders, and these again react on the body, and cause *consumptions*, and death; as in *hypochondriac* affections, derangements of the biliary and uterine functions, &c.

This is how in a general manner this is brought about.

The human frame is so complicated a machine, and the changes it undergoes are so various, and sometimes so rapid, that it is impossible to seize the effect of *one* when perhaps *several* are combining together to produce the derangement; all that can be done is to draw an inference from the fact or from *general facts*, and not attempt to dive into the cause or origin of such, because, as I said before in the Introduction (page 21), it is impossible to fix the rapid changes which take place in the internal organism and seize the impressions with precision. The *nerves, the tendons, the cellular tissues* may be wanting in mucons, serous, or lymphatic fluids; or these may be *thick, acrimonious*, or destitute of stimulating qualities. Fluids of a gross and badly elaborated nature obstruct the organs, prevent their development, or cause them to become of a greater size, and by changing the natural proportions, derange their functions, alter the secretions they are intended to prepare, and thus vary their normal action on the

¹ *Fear, joy, hope, anxiety, rage, &c.*, all act, and sometimes fatally, on the body, constantly exemplified by recurring events. Females can even impress on the infant yet unborn, by the power of the imagination when affected by violent emotions; certain undeniable effects.

system. From this alteration entirely new combinations of structure are elicited in the solids; by these new combinations of structure, the cerebral mass, as well as all other nervous centres, becomes more excited; or, on the other hand, a depression and suffocation of the functions in the several parts of which the structure is composed take place. Sometimes the vitiated humours affect only certain organs, certain functions sufficiently to cause deep injury to the nervous system in general, without appearing to derange other organs; or, again, weaken, suspend, or abolish the operations of these organs, without the sensibility of the nervous "centres" in the brain appearing to be affected.

It frequently happens, that the ordinary regular functions are disturbed by some accidental or morbid cause; and if, then, the forces of reaction which nature has established retain sufficient energy, we see a new series of movements brought about, in order to bring back the organism to its normal state. These pushing movements, or impulsive efforts, have often been mistaken for a disorder, and have been treated as such, whereas they are directed by Nature to get rid of one actually begun, or in process of formation. Thus we see the *cold*, *hot* and *perspiring* paroxysm in ague, which combine to restore the system to its former healthy state; from which it has been disturbed by accidental or morbid causes. It happens also that in dangerous disorders life seems to concentrate itself on one of the principal organs; if on the stomach, a great appetite is the symptom, which is a fatal sign; if on the brain, there is great excitement, which manifests itself by *incidity* in the language and ideas, and this also is a fatal sign.

The connection between the life (or soul) and the body being so intimate, no doubt the *thinking* principle and the *moral* affections cannot but be influenced more or less by the physical state of the nervous "centres," particularly in disorders; when we see that a *look* will sometimes make such an impression on the sentiments as never to be forgotten;¹

¹ The perfection of the human figure, and particularly of the female;

but there is a wide distinction between an *indirect* action and the pretended "*forces*" which are said to cause the nervous substance of the brain to *think* and to create all intelligence! We know that it is a well-established *fact* that the human intellect is ever progressing, as well as ever increasing its store of knowledge, which is also a phenomenon very difficult to explain, and also that education changes entirely the moral sentiments. I mean that the more civilized, the more cultivated, the mind becomes, the more the delicate *feelings* of taste and refinement, pity, love, honour, devotion, &c., become developed, and that as a necessary consequence of this progress, when not tempered and hallowed by the light of Revelation, it is apt to fall into the most debased state of moral degradation, as lately exemplified by the "*Commune*." We know also, that there is a boundary fixed to this progression;—that, like the roaring billows, it can go "*thus far but no farther*"—that

the *expressions* which the face can delineate, when the beautiful moral sentiments speak through the features of *innocence*; the loveliness of little children, so attractive and sympathetic in their innocence, their winning smiles, and little artful ways, give us a faint idea of the beauty of holiness! Can it be possible that "*chance*" produced such perfection? Though, indeed, in what part of God's works do we find *imperfection*? Is there in all creation anything more attractive than the language which speaks through the *mind* of female beauty? anything more stupendously changing than the *expression* on female faces—when the colour comes and goes—when the eyes speak "*unutterable things*?"—the thoughts expressed by a flash of the eye? all the emotions painted quick as lightning in the physiognomy?—no need of words!—these are indeed too slow—far too clumsy types to print the rapid expressions of the delicate emotions of the soul, by which women, that is, women of high culture, are penetrated.

Who has not seen the rapturous gleam of joy on infant faces? or the cloud which attends disappointment? all the little shades of emotion which nature paints on those childish features yet uncontaminated by the cold dissimulation of the world? Who has not felt a shudder come over him at the sight of the fearful expression of debased infamy? at the look which speaks also "*unutterable things*," but things of a dark harrowing nature? Who has not been struck by these phenomena, and wondered what may be the *agent* which pulls the strings to cause such expressions on the play of feature?—the "*principle*" capable of effecting such *rapid* and such *various* changes? Assuredly no element in "*matter*" known to us has the power to do so.

beyond a certain point of progression the *intellect* (not the acquirement of knowledge) comes to a standstill, and this accounts for the great diversity which exists in individual intellectual development. If it were not so, if the *physical* organization of the brain could be perfected indefinitely, and that this perfection were all that would be necessary for the fabrication of *thought*, it follows logically, that by carrying it to the extent of the *highest* point, geniuses like Homer and Newton could be produced *at will*, as has been done, to a certain extent, with animals; that is, qualities and aptitudes have been produced, or rather *developed*, as in the pointer and setter, without, however, altering the disposition and will; whereas we see one brother born a Humboldt and another an idiot, without being able to discover the reason.¹ However intimate the connection between the soul and the body, there is an immense difference in their respective elements; one is ethereal, spiritual, the nature of which is unknown altogether, and consequently cannot be manipulated like organic matter;—and even this last escapes from our attempts to change its form and nature when we seek to create new *genera*, whatever the “*emanation*” visionaries may say.

The thousand and one ills to which flesh is heir, working through the nervous system and on the delicate moral operations of the mind, succeed at last in affecting it by repeated constant recurrence; but they never destroy entirely

¹ “Among recent deaths in Germany there is announced that of a man whose character and career supply a curious commentary on the principle of ‘hereditary genius’—the eldest son of Wilhelm von Humboldt. He had in common with his father and uncle both name and wealth, but besides these absolutely nothing. He was all his long life—and a long life of seventy-five years it was—what is called in Germany a ‘Sonderling,’ which in his case meant rather more than a ‘queer fish.’ Among the various feats whereby he laid claim to distinction among his contemporaries must be reckoned his spending his last twenty years or so exclusively in bed, although endowed with the most vigorous health, and not even being able to impair it by this long drawn-out freak. All that can be said of this scion of a great house is that he was proprietor of fine large property in Silesia, that his death occurred in Berlin, and that he was buried at Regel, the sepulchre of his great namesake.”—*Pall Mall Gazette*, 15th August, 1871.

the perceptions of the soul, until death causes a separation and ushers in a state of things beyond which we have not been able to penetrate. Complete idiots and insane persons dream, and think, and reason, though their perceptions are false, because their nervous machinery is out of order. When the brain becomes enfeebled or softened by age,—that is, by a physical want of nourishment from the organs and sources destined to supply it, or by disease (the brain being one of the principal “centres”),—it loses a part of its *sensitiveness*, and all the functions of the senses are affected one by one in the same manner; but the soul retains its *consciousness* to the last moment, in spite of the brain’s physical decay;—the mind thinks, but thinks vaguely, because this organ of sensibility has no longer sufficient *sensitiveness* to enable it to *compare* one idea with another,—one perception with another, and draw conclusions;—it thinks;—it wanders in ideal space, in a paradise of its own;—it reasons, but is unable to collect these thoughts and connect them, in much the same state as when the soul or spirit is dreaming, which we have seen to be absolutely separate from and independent of physical operations of any kind, which cannot act directly on the mind:—it escapes from the circle in which this *material* world moves,—soars above matter to sublimity, or descends to the depths of degradation;—creates at will imaginary images of objects never before known to it;—recognizes relations beyond the sphere of physical sensations, and transports itself with the speed of lightning to realms beyond our solar system in the infinity of space!

During sleep it cannot have any *feeling*; sensibility in a material sense is absolutely wanting; it cannot be acted upon by any *physical* operations of matter, because all such are more or less connected with the nervous system, which means *sensibility*; and every one of us has been able to verify this fact in his own person; for on waking, however vivid may have been the impression of pain or pleasure, all has been found to have been a delusion, for *no real sensation* has existed;—external impressions,—smells;—sounds,—tickling the nostrils,—approaching a red-hot

poker to the face, &c., during sleep, may give the impetus, may suggest a train of *thought*, and may excite a dream to resemble the experiment tried; but this does not prove that the senses have anything to do with the imagination, no more than if, when awake, a person making an observation which leads to an idea in my mind, would be the cause of my thinking, that is, the means of my doing so. Mr. Maury made many experiments on a young man whose sleep happened to be very sound, by exciting or acting on the organs in a great variety of ways, and his dreams were analogous to those exciting causes, but no real sensation was elicited in any one instance, nor was he conscious in his dream of the nature of the experiment made. Nightmare is nothing more than an uneasiness caused by indigestion or any other unconscious stimulus which suggests to the imagination a dream analogous to the uneasiness, but not connected with it. On the other hand, we know that the imagination has such power over the nervous system and the muscles, that a dream of more than usual horror will fatigue and harass them in such a way as to prevent their being refreshed by sleep.

Thought, in its purest expression, has no need of feeling materialistically during sleep, for this is an attribute only necessary for the preservation of the body when awake, and in order that it may go through this world's work, in communicating with external objects, by feeling, seeing, hearing, smelling, tasting, speaking, &c.; but when all the material substances of which the body is composed are restoring their wearied functions by sleep, the soul or spirit has no need of "*organs*;" it fancies them all by turns in the most vivid manner,¹ sometimes infinitely more so than when awake;—being *intelligence itself* it understands and reasons² on all subjects, sometimes in a far more lucid manner than when awake, because its attention is not distracted by the sensitive organs, which are asleep;—but it does this in an

¹ See Appendix C.

² See Appendix C. I refer my readers to my dream of pieces of paper for *reason* in sleep.

unconnected manner, on account of the rapidity of its operations, which is so great as to allow it rarely to dwell long on any idea;—in a second of time it goes through hours of events, and sometimes at a glance sees a whole history of events as if they were painted in a picture.¹

We know also, by world-wide experience, that in natural somnambulism, acts and communications made during that state are not remembered on waking.² The same has been repeatedly proved to be the case in artificial provoked magnetic sleep, and clairvoyance. But the highest degree in which these phenomena are manifested to us are "*crystal seeing*" and that which has been erroneously called "*second sight*," wherein the soul transports itself to any distance and knows what is going on there, of which I shall have to speak more anon.³

Let us now consider the marvellous manner the thoughts are able to *compare*, in a waking state, one thing with another, one idea with another, and why in sleep this power does not exist. I think the solution must be sought in *sensibility*; and although the *nature* of sensibility has not been yet discovered, its effects are patent to our observation; the soul by its means can distinguish one colour from another, one taste or one sound from another, and by analogy one idea can be compared with another *mentally*, denied to it on that account during sleep. And the same reason must be given for the absence of volition in a physical sense, because we find somnambulists act mechanically, and have

¹ Count de Lavalette while in prison was awaked by the striking of the great clock, and the opening of the great doors to relieve the sentry guard; but fell asleep again immediately, and dreamt a horrible frightful dream which he fancied lasted *five hours*, and on the last stroke of midnight being struck, and the gates shutting, he awoke, and found the dream had not occupied more than three minutes. Lord Brougham records the same experience.

² A girl of sixteen, on whom a rape had been attempted to be committed during a state of somnambulism, had no recollection of the event; but when she fell into that state again she told her mother of it before she awoke. The case is cited by Brierre de Boismont from a work by Pritchard.

³ See Appendix E.

been known not to feel pain and to undergo surgical operations, as during anæsthesia: nor would the imagination be likely to frighten itself of its own accord, if it could help it. But *how* are the images portrayed on the "*mind's eye*," both in sleeping and waking, when the eyes are shut? The brain cannot have anything to do with this phenomenon, because no machine can act simultaneously in different directions, and we have seen that the images have no *reality* whatever during sleep, hallucination, and madness; and therefore that "a material substance like the brain (assisted "by all the nerves and all the powers of 'forces' in matter) "could not transmit or communicate a *nonentity*." (See page 86.)

The leading feature of intelligence and reason, the simple distinction between right and wrong, is quite as strong in the child as in the grown-up man, and at a very early age—much earlier than is generally thought. Education does not do anything to alter the physical power of the brain; how can it? The brain becomes after birth gradually adapted by organic development to the state of sensitiveness requisite for the comparing of sensations by the child and afterwards by the man, and then stops at a certain point; no power on earth can bring it a step farther; because, as one of the "centres" of sensibility, it must necessarily become *more sensitive* by degrees through practice; and when it has arrived at the point it has been pre-ordained for it to acquire, it stops. The brains of dogs and other animals go through the same process: they think, they desire, they dream, they *reason* in a manner; but when they have acquired the degree of sensitiveness necessary for the exercise of their comparisons between one thing and another, they stop there. This power of comparing in animals is immensely diversified in intensity with regard to the several functions and parts they are destined to perform in creation.

No greater proof of what I have advanced, in reference to that which ought to be called the *natural* powers of thought, in contradistinction to the *acquired* ones, need be produced than that Homer, who, at so remote a date from our times, without the advantage of our experience and know-

ledge, was infinitely superior in imagery and sublime poetic flights of genius to anything this degenerate iron age of matter-of-fact machinery has produced. The more one reads the "Catalogue of the Ships" and the "Enumeration of the Forces," and the incidents of the Siege of Troy, which he varies *ad infinitum*, the more one is astonished at his powers of thought, and his conception of the sublime and pathetic, and we remain penetrated by the fact that these cannot be acquired by any mechanical process, or that time can add one iota of improvement to this *natural* phenomenon. The modern pigmies who have invented a rattling tumble-down metre to snit the taste for railway speed, and call it "poetry," have succeeded in clothing incomprehensible, and sometimes contradictory ideas in new-fangled phraseology; but have they advanced in sublimity of conception, in soul-stirring pathos, in new fields of thought? The Psalms of David and the Book of Job exclude altogether the notion that time is required for the perfection of thought, or that improvement in the conceptions of sublimity can be accomplished by any means known to us.

An absurd speculation has been proposed by some anatomists, that the difference in intelligence of one person over another, is caused by the difference in the weight and size of the brain, and that of Cuvier, which was very large, was cited as a proof. A professor at Munich made models of a great number of brains of people who had been remarkable for having been particularly intelligent, without however being able to corroborate this evidence, and prove this theory true; indeed, the largest and finest brain in his collection, and the most elaborately designed by the number and shape of its circumvolutions, happened to be that of a cobbler who had been only famous for charging the scholars of the University less than other cobblers for soleing their hoots! Doctor Lelut, in his "*Physiologie de la Pensée*" (vol. i. page 62), remarks that the size of the brain in children forms an eighth of the rest of the body; while in adults this proportion is a forty-eighth. This is very significant.

There is a curious disorder called "*aphasia*," where the person loses the faculty of expressing his thoughts and yet

he understands what is said and written to him, and he can speak, for he repeats mechanically the same phrase, but he cannot say what he wishes to say. All attempts to explain this temporary derangement of the nervous system have failed, because the nature and seat of the currents and how they act on the brain are totally unknown. Physiologists and anatomists make experiments on the succession and duration of these currents by vivisections, on the contractibility and elasticity of the muscles; but they have not been able to discover how these currents transform sensibility into thought, or decide whether they do so at all. Medical men, in general, have most need of being intimately acquainted with the pathology of the human subject, and they begin to look closely into the several parts with a *materialistic* eye, and by degrees become so wrapt up in the study that they see only the mechanism; indeed, the mastering of one of these parts is work for a whole lifetime. Many, however, struck by the effects they have met with in their practice, have written voluminous books in which the power of the moral over the physical has been chronicled; and, although mostly tainted by the prevailing bias of their ideas—*materialism*—they record the power of the mind or soul's action on the body; but at the same time they find the body and other disturbing causes also influence the mind by suggesting trains of thought which, continually recurring, occasion melancholy, insanity, and death; but that sometimes the spirit prevails over even the most horrible torments, as in the case of martyrs: and so the matter remains a subject of discussion according to the peculiar bent of each mind.

A very clever writer has observed that whenever any problem can be submitted to experiment an unanimous conclusion is finally arrived at; but when this cannot be done, we find there are almost as many opinions as persons.

The great naturalist Cuvier has said:—"The functions of the brain suppose a mutual influence between matter which is divisible and a being indivisible—a hiatus not to be spanned by the comprehension of our minds, and the stumbling-block of all philosophers. Not only do we not

"understand, and perhaps never will, how certain impressions made on our brain can be perceived in our minds, and an image produced;¹ but however minute may be our researches, these impressions are not seen in any way by our eyes, and we are entirely ignorant of their nature."

But since this really great man lived, our modern professors have thought they have discovered in the "forces of elementary atoms in matter," impelled by light, heat, electricity, chemical affinity, attraction, &c., a solution of the problem; and that the motion produced by them is sufficient to account for all phenomena of whatever kind: as, for instance, the property discovered by science in luminiferous ether. "We see," they say, "the vibrations in ether change themselves into light; we see heat transform itself into motion, and motion into life as well as into heat. The same force then can manifest itself under two different forms at one and the same time; and, therefore, the sensations transmitted by motion to the brain may become *thought*. In the same way we see heat generated from external causes in the egg, transform itself into or cause the motion of the heart, and life is elicited from that motion."

These arguments will not bear scrutiny.

The vibrations in ether do not undergo any *real* change; light is a property inherent in ether, and only a modification of its chemical composition; while "*sensation*," in order to become *thought*, must change its nature: the material (for sensation is an effect of matter) must become immaterial; the very "hiatus" or gulf Cuvier speaks of, as not to be spanned because "incomprehensible;"—he might have said "impossible."

Again, *heat* causing *motion*, and motion producing life, are only combinations of chemical elements and properties which are developed by known invariable laws; and if these laws explain how these elements are composed, combine,

¹ Philo the Jew remarks, very sensibly, that the mind is like the eye, which can see all things, but cannot see itself, and therefore cannot judge itself.

and are assimilated, they do not explain *why* they obey a certain direction towards a pre-determined end, without will; and it is just this *Will*, this volition, which is wanting to render the assimilation complete, for it exists in the mind, the spirit, but not in the pretended "forces;" in fact, this "*motus*," this creative power, is needed to render their operation complete, and to account for the phenomena.

These elements are not transformed in any new combinations; heat (independent of our sensations) is motion, and life is motion, so that in reality no change or transformation has taken place; *motion* has become *motion* under another form, and that is all.

All the elements in Nature, though working together beautifully and wonderfully in harmony, have not given us any hint, or thrown any light on the cause of their operations, nor on the manner of their reproduction, nor why their functions cease at a certain given moment, and can never be reproduced again in exactly the same conditions.

What characterizes the living organism? It is not the nature or the properties of its physico-chemical combinations; however complicated they may be; it is the creation of the machine by a gradual development in a manner peculiar to itself, and yet *general* in its leading features, after a definite intention by which the essential element *Life* is expressed, a principle, a thing which does not proceed from the retort in the laboratory of the chemist, nor from any combination of matter blindly impelled by "forces;" but evidently from an Intelligent Directing Power, while the elements wherein it is manifested are only the conditions of that creation: in the plant, "*Vital Force*" or compulsory unconscious action; in the animal, "*Instinctive Action*" and "*Reasoning Action*;" and in man, "*Voluntary Spiritual Action*."

To a reflective mind can there be anything more astonishing than this vital element continually renewed in every particle however small of this world's living organisms, in sea and land, penetrated at the same time with the intelligence requisite for each; since the smallest insect is as perfect as the largest animal, has the instincts of self-preservation, selection of food, providing winter store, and many others;

and each genus and species endowed with a particular mode of reproduction, both *physical* and *psychological*.¹ And then again, what can be more wonderful than the rapidity of thought?—one idea instantaneously succeeded by another, sometimes arriving unconsciously, and sometimes pertinaciously persisting in spite of us. These reflections, I say, compel the persuasion that all this intelligence has its origin in the *Great Fountain of Intelligence Itself*, creating elements which man has only slowly and blunderingly adapted to his own use, and oblige us to say with Abercrombie, in his book "*On the Intellectual Faculties*," "That however humiliating it may be to the pride of man, it is not the less true that the most stupendous efforts of his genius have only resulted in discovering the smallest part of the great plan of Creation, and of the admirable order which pervades the whole; as soon as he attempts to penetrate deeper into the cause of this order he perceives that the Power of the Creator extends far beyond the limits of his intelligence, and that *Infinity* lies in unlimited expansion before him. In spite of all his efforts he cannot overstep the line of demarcation, and when he has been permitted to arrive at that point he has nothing left him but to contemplate the boundless horizon which is displayed before his dazzled gaze, and to bend in humble adoration before a Wisdom without measure, and a Power incomprehensible!"

And yet some of the greatest thinkers, like Locke, Bayle, Hume, Voltaire, &c., of the last century, followed by a host of others in this, led away by a false impression of scientific research, impelling them to seek for the absolute in everything, for the effects of physical facts only, to which they think all moral ones *must be subservient*, confusing all the principles of Liberty in Nature, even to the length of declaring "vice and virtue to be products like vitriol and sugar,"² and destroying by fatalism all moral

¹ We are able to find out how the embryo is developed, from the germ, in all *material* organizations, but the *psychological* is a sealed book.

² See M. Taine's preface to his "*History of English Literature*."

impulses and obligations; all incitement to good actions by the stifling of conscience, culminating in politics in a Machiavelism suiting itself to the doctrine of the exigency of "success" and "necessity," the last stage of which is the disorganization of society.

Locke in his day spoke to a generation less enlightened than ours; his contemporaries believed his theories, astounded by his method of handling abstruse subjects, by his reputation as a logician, and by his undoubted erudition; in the same way that now-a-days many people who have not the time to think and examine for themselves, listen to some of our modern professors, who, presuming on their reputation for scientific lore, tell them that diamonds are composed of "atoms" rolling round one another, (without touching, though, for that would create friction, and they have even invented a name for the supposed liquid vehicle which is to prevent this,) and that they "revolve" incessantly round one another, in the same way that the heavenly bodies do, calling it "molecular astronomy;" and good people take this all in, on the strength of the chemical wonders they see exhibited at the lectures, as vouchers that it is all right. Locke professed to tell us all about "*the Human Understanding*;" but it has been observed, with truth, that it is just this which is not to be found in all his book; since he derives all ideas from external impressions, and leaves no place for liberty of action in mental operations. What becomes, then, of thought, the essence of understanding?

And more than one of our modern philosophers have gone on following him and each other, and copying from one another, in a long line from their beloved Ancient Sages, Plato, Aristotle, and Zeno, blindly turning in a vicious circle, and seeing only the phantasms evoked by a preconceived admiration of the wisdom of these Ancients, cunningly contrived in the first instance by the clergy of the dark ages to keep the world in ignorance, and afterwards continued by the force of habit, instead of striking out into new veins of thought, comparing phenomena one with the other by the light of modern experience and common sense, and arriving at conclusions more in unison with the pro-

gress of the intellect of the nineteenth century: but I forget, they are fatally doomed to turn mechanically in the same circle, by the "forces" of molecular attraction, of "elementary atoms," and cannot receive any assistance to draw them out of this quagmire, unless chance should throw in their way some "external impressions," to be worked out by the *machinery* in their brains acting mechanically and blindly too!





CHAPTER X.

LIFE AND VITAL FORCE.

"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."—*Ecclesiastes* xiii. 7.

IN the preceding chapter we have seen that the brain, which is a material substance, cannot act *directly* on an immaterial one; but that the nervous system, which is not confined to any particular part of the animal economy, but pervades every part, can affect *indirectly* the living thinking principle in a great many ways by working on its delicate operations of imagination, by sensational impressions frequently repeated; and not the nervous system alone, but an infinity of causes, such as *damp localities, climate, food, diseases, poverty, crosses in life, vices of excess,* and many adventitious circumstances, have a depressing influence; but *all indirectly*. What is this living principle which can thus be affected? It is not *vital force*, because vital force, which pervades all creation, both the vegetable and the animal kingdoms, is not affected by internal circumstances, but goes on in the course allotted to it under every possible variety of combinations, always persistently the same; it begins to exist in the germ or embryo; *how originating* we do not know, and continues to follow a progressive

development until the organization be destroyed or deranged in such a way as that it can no longer maintain the equilibrium. The elements composing living organic matter are exactly the same as those in lifeless organic matter, the only difference is in one having vital force, and the other being divested of it. It is this force which causes the plant or tree to sprout from the germ, to strike root downward, and at the same time to grow upward in order to seek the air and light necessary for its development while it draws nourishment from the roots; which are formed of a tissue essentially fitted to imbibe the moisture and draw juices from the earth, as the leaves are equally fitted to act as lungs by imbibing the carbon and hydrogen and throwing off the oxygen into the air;—which fixes the duration of its existence to a few months, to a year, or to a thousand years! and its height according to its particular species, whether it be a delicate sensitive plant (*Mimosa sensitiva*) or an American forest tree 400 feet high!—which regulates its time of growth, and stops it just when it has attained its allotted course of development, but not its existence, which still goes on; and during its life all its constituent parts remain persistently the same, in leaf, flower, and fruit: an olive tree never becomes a plum nor an orange tree; nor an oak tree, an elm. "Do men gather grapes of thorns or figs of thistles" (*Matt. vii. 16*)? which following the same law in regard to the animal brings about its development from the germ or embryo, and restores certain parts when necessary, always of the same nature, and in the same order, such as *skin, muscle, nail, horn, hair, teeth,* and even *bone*,¹ without ever altering the characteristic structure of the different organs, and several parts so dissimilar to one another, which undergo no change; which regulates the different complicated functions necessary for the existence of the animal, respiration, circulation, digestion, nutrition, absorption,

¹ Experiments made by mixing madder roots with the food of sheep prove that even in solid bone there is continual change of constituent matter without altering its nature during the formation of the life of bone, for the bones of the sheep become *died red* as if they had been plunged in the solution.

secretion, assimilation, and excretion;—which gives the new-born animal as perfect an organization, as far as the *vital functions* go, as it will ever have, requiring only time and exercise for their development to the term of its allotted life, the duration of which is intimately connected with the duration of its growth. Nature has reserved to herself the working of the most important vital functions in Man; viz. the *internal* ones, these being the most complicated and numerous, and acting one on the other, required to be more carefully guarded, and therefore they have been made to work in unconscious action, while the less important ones—the *external*, of which the suspension or the procrastination is not of so much consequence, have been left to Man.¹

But why expatiate on the astonishing phenomena of vital force in animated nature, in contemplating how “fearfully and wonderfully we are made?”² The short term of our life is not long enough to take in more than a fraction of the mysteries of Creation! of the wonders revealed by the microscope! overwhelmed, we fall down and hide our heads in the dust!

Draper, in his “History of the Intellectual Development of Europe,” says that vital force comes from the sun; this cannot be, because light and heat are not the only elements required; earth, water, and air are sometimes equally necessary for the growth of plants and animals, and many live in the dark and thrive better there, as the tribe *fungus*, and the animals found in the caves in America, and the living organisms (“monères”) at the bottom of the sea, some 4,000 feet below the surface! where they have no light; though the sun may have some attractive influence on our globe even at that depth.

Vital Force has been supposed to be a *necessary consequence* of all organisms fitted for the exercise of its functions, but we find these cease altogether as soon as it leaves its

¹ Very wonderful! Exhibiting, as Nature does in many thousand ways, a preconceived design; and yet Materialists deny the existence of the Great Designer, without being able to replace Him by any satisfactory substitute!

² Psalm cxxxix. 14.

tenement (and yet no organic change has taken place), never more to be restored to it; if it were a necessary consequence it would not quit the organism as long as this remained in the same state. Electricity has been proposed as the cause of vital force or synonymous with it; but if this were so, dead bodies could be resuscitated at pleasure by a galvanic battery; but this has been tried more than once, and has always signally failed. Animal magnetism is said to enter into its composition or to be identified with it, and a “*fluid*” or *magnetic current* supposed to exist;¹ but none of these conjectures account for the *fact* of the reproduction of the physical material germ; the similarity of all eggs, from that of the microscopic insect to that of the ostrich, in regard to certain laws of development, proves only that a *law exists*, chosen as the best for the purpose; and not that “all matter, organic as well as inorganic, commences from a point or germ in the crystallization of the material of which the earth is composed;” and that “all the forms and modifications that exist in the universe are the result of matter, force, and motion;” that “the universal law of development is exemplified in the necessary presence of the two forces, negative and positive, or the attractive and repulsive;” subject “to the potent influence of the telluric or chemico-electric vibrations of the earth’s vital element at particular zones, in combination with solar influence, and that man as a creature of the earth has been no exception to the rest of the universe, but brought into existence and developed in accordance with the creative functions of the earth itself in special zones.”²

¹ The power of fascination or “*giving the evil eye*,” as it is called in the East, and in Italy, Spain, &c., and firmly believed, is often spoken of in the Scriptures. Magnetic influence of the serpent, by the eye, is known to fascinate the bird; the tiger has the same power; and every day occurrences teach us there is a *secret* influence abroad in man and in woman which impels to acts against the will, in an unaccountable manner—a fascination irresistible—sometimes regretted through a whole life!

² See “Mysteries of the Vital Element,” by Robert Collyer, M.D. chap. x. p. 91. London, 1871.

The existence of an universal law or principle and our perception of it does not advance us one inch in the solution of the question or problem,—viz. How the “germ” of the future plant or animal was originally produced and remains in itself “*after his kind?*” This must first be satisfactorily ascertained and *proved not* to be by Divine intelligence, before we proceed to examine how one type of vegetable or animal existence *could* emerge or was *evolved* into one “equally distinct of a higher life.” The first step naturally would be the preparation or production of the “germ,” since we are all agreed that it is “the starting point”—“the aggregation of a few particles”—a *punctus saliens*, “from which the parts are gradually accumulated until the future animal has assumed its definite condition to sustain independent life.”¹

And if this *could* be shown to be brought about by the “forces” in Nature, acting by an universal law, there will still be a greater difficulty to get over:—the solution of the problem *how* in every part of the seas and land, in this world, the developments have been, and still are, directed in the most intelligent manner; in such a way as that no one type can “go wrong:”²—and that this intelligent arrangement is the result of *matter itself*, when it is patent to the most stupid that all experience shows it to be absolutely *inert*, completely *dead*—without even the power of motion (much less intelligence), when not animated by Vital Force. It will not be sufficient to show that a universal law exists, —acts in this way or that way,—tends to such and such an operation; but to explain in a reasonable manner *how* this

¹ See “Mysteries of the Vital Element,” by Robert Collyer, M.D. chap. x. p. 91. London, 1871.

² Some of my readers will no doubt have seen *myriads* of gnats flying and tumbling over one another in a warm climate, over a marsh, in such close proximity that they appear to be a thick cloud, and yet no one touches the other, though flying in such rapid circumvolutions; likewise the swallows called “martens” or “swifts,” which fly so fast that the eye can scarcely follow them, thousands in all directions, crossing one another, but they never “fall foul” of one another. I have witnessed this during many summers, and never saw an accident happen once!

law is made to do so, and from whence comes the Vital Force which vivifies it:

And then again the universal law of propagation by seed and from the seed the plant, or tree, and then the flowers, and then the fruit, and then the seed again; and in the animal a similar reproduction of a general nature, but at the same time varied in both as to the essential elements *ad infinitum*, does not teach us *how* the living principle lies dormant for ages, and is suddenly brought to life;¹ and when once entirely gone, cannot be restored by human or other known *material* agency. The natural inference is, that some Great Power has done this. For if the laws exist, some one must have established them, because they could not have established themselves; for we do not see any intelligent principle of action in matter, and if the chapter of accidents be invoked, then the theory of *intelligence* cannot be supported. The pretended “electro-chemical condition of the earth” in its magnetic state “producing a direct effect on all the forms of creation,”² or the “forces” of “molecular attraction,” are only empty words. I have just shown that both electricity and magnetism have signally failed in resuscitating a dead body. Certainly not for want of power, for Dr. Collyer says that “he had an hydro-electric machine containing a power of “such momentous force that the shock passing through the

¹ Wheat found in Egyptian mummy pits buried for 3,000 years or more has germinated, and seeds brought up from the bottom of Artesian wells, buried no doubt for a much longer period, have germinated also. Fish completely frozen, so as to break in two, have been brought to life in tepid water. I had, during a very cold winter in the Crimea, three puppies completely frozen *at their birth*, which I resuscitated after half-an-hour near the fire, when apparently quite dead. A gentleman was told by the peasants in a village on the confines of the desert of Arabia, not far from Aleppo, that they had found a live *toad* in a stone when breaking for millstones. *Certainly* these peasants had never heard of the discussion in the European papers a few years ago about this phenomenon; besides, this occurred nearly fifty years ago, long before the discussion was mooted; and they related the circumstance to him, as being to them inexplicable, and asked him for a solution of the matter.

² See “Mysteries of the Vital Element,” by Robert Collyer, M.D. chap. xi. p. 97.

"brain of a large dog, its death was instantaneous."¹ That the electric shock could *kill* but not *create* is very clear. The "telluric" or "chemico-electric" vibrations of the earth, in combination with solar influence, could not act independent of some "*motus*;" for a pendulum to *vibrate* must be set going by some one, and will stop unless the "*motus*" be again exerted to keep it going, when the first impetus given has ceased to affect it. Let them explain to us *how* the *motus* works in their theory of Creation.

We see from the description I have given of the workings of *Vital Force* in plants, and trees, and the lower types of animals and insects, that it is very different from the life in animals of a higher type endowed with intelligence; it is still *vital force*, but to it is added *instinct* in some, as the bee and the ant, &c.; and "*reason*" in others, as in the elephant and dog; &c.; and a still higher vital element, very different again from these two last, in Man, becoming in him a *living soul*. There are, therefore, four gradations very distinctly marked:—*Vital Force* in its simple state;—*Instinctive Life*;—*Reasoning Life*, and *Living Soul*.

In the second chapter of Genesis it is said:

"And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life. ('Niche'ma' means *point, principle,*² *star*), and man became a living ('Nephesch' breathing) soul ('Rouah')."

Here a distinction is made between *life* ("Nephesch," breathing, indispensable to man's *life*), and *Soul* ("Rouah," which signifies *spirit*, or *soul*), and by connecting the two words "*living*" "*soul*" it is clearly evident that something beside *Life* was intended to be conveyed, for otherwise the word "*Rouah*" would not have been used, being unnecessary. And so it is; in Man the living principle is

¹ See "Mysteries of the Vital Element," by Robert Collyer, M.D. chap. xi. p. 97.

² This passage ought to have been translated thus—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *principle* of life, and man became a *breathing soul*" (or *spirit*, for the word "*Rouah*" conveys the meaning of something immaterial).

connected with something mysteriously different from the life of any animal.

Animals have most of them those faculties only which proceed from *sensibility*—that is, *courage, fear, anger, love, dislike, gentleness, fierceness, jealousy, &c.*; they have not the faculty of arriving at the laws and principles of things by abstraction and generalization; by logical niceties and subtle calculations, and yet the nature and composition of the brains of some of them are in no way different physically from those of men, which circumstance would go far to prove that brain is not an organ necessary for ratiocination. Buffon, Leibnitz, Cuvier, Réaumur, Condillac, Helvetius, Salmasius, Humboldt, Smellie, and Darwin the elder, have all conceded a certain portion of *reason* to animals. Instinct is unvarying: the bee and the ant work as they have done for ages, and beavers and birds build their habitations like others of the same species have always done. If they had the same kind of reason as Man, these would differ, according as the different caprice of each would dictate.

M. Flourens says:—"They have not, like human beings, the power of perceiving that they perceive—of knowing that they know—of thinking upon their own thoughts. They receive through their senses impressions similar to those we receive through ours; they retain, as we do, the traces of those impressions, from which they draw conclusions."¹

The animals in the highest class—like the dog, the elephant, the fox, &c.—do not do more than *compare*, according as sensibility is developed more or less in them, and in so doing they *reflect*, that is, compare one sensation with another, and choose generally the most instinctive, but they do not *reason*, in the way Man does, *independent of comparison*, as for instance: Sir Walter Scott's favourite horse, "Daisy," who would not let his master get on his back because he had been away some time on the Continent; the spell of habit was broken, and he could not be brought

¹ "De l'Instinct et de l'Intelligence des Animaux."

to *understand* the *reason* of his absence, or forgot all about his former docility, and would have had to be broken in all over again, and Sir Walter was obliged to part with him.¹ Here was a glaring want of sense, as it is generally termed!

Again, in a hunt (as Sir Benjamin Brodie was told by a gentleman who saw the occurrence), the hounds had very nearly reached the fox, when a rabbit crossed his path; forgetting his own danger, the fox turned on one side to catch the rabbit, and was soon after seized with the rabbit in his mouth.² Here, again, was a want of *reason*,—instinct overcoming the fear of danger.

Dogs have been frequently seen carrying a bone to the corner of a paved or boarded room, and making motions about it with their noses, as if they were heaping earth over it to bury it, which they invariably do when they have an opportunity to do so in earth, and continuing these motions as long as they would have continued them had they been throwing up mould over the bone in the open air.³ Here again the same want of sense is evident.

On the other hand, the works on Natural History are full of hundreds of anecdotes of the sagacity of animals and even of insects, which afford unmistakable evidence that this faculty is something more than "*instinct*;" as for instance when they feign themselves to be dead in order to escape,⁴ which indicates a certain degree of knowledge, and an exhibition of a fortitude overcoming the instinctive fear of Man; adapting their operations to unforeseen circumstances occurring: distinguishing the Sunday from other days, communicating their ideas and wishes to each other.⁵ They comprehend us by the *tone*, the *voice*, the *look*, the *pantomime*, but among one another they have other means, unknown to us, but undoubted; even fish can be tamed,

¹ "The Reasoning Power in Animals," by the Rev. J. S. Watson, p. 29. (1867.)

² *Ibid.* p. 270.

³ *Ibid.* p. 258.

⁴ *Ibid.* pp. 441 to 446.

⁵ *Ibid.* p. 445.

and have a means of communicating their ideas to each other.¹

All the facts show principally an aptness in animals to *compare* one sensation with another; but besides this, there is in them a "*reasoning life*," an *intelligence* beyond the impulse of instinct, those who have much brains and those who have not indiscriminately; indeed some of the former, like the ox and the sheep, are infinitely less intelligent than the flea and the spider, proving that this organ has nothing to do with *intelligence*, but is merely a centre of sensibility, necessary to them and to Man, for the purpose of comparing sensations; but the faculty of memory and the knowledge of knowing and reflecting,² both in animals and in Man, proceed from some other undiscovered cause. It is not of the same nature in animals as the faculty of thinking in Man; they dream, they remember; but they cannot laugh. Nor is it progressive. Plutarch and Ælian furnish anecdotes of sagacity in animals just as remarkable as those related in the present day; and we do not find that this faculty has increased in intensity since their time. Elephants accomplished feats of sagacity as they do now; dogs have discovered murderers as they have done since. Monkeys and apes have less intelligence than the dog, the elephant, and the

¹ When fishing with a rod and line in some streams of running water, confluent of the river Afreen, in North Syria, where no one had ever fished before, my father caught the first and second day the fish with the greatest facility; but the third day the fish had discovered the snare, and *must* have communicated the danger to the rest of the fish, for he could not take any more *wherever* the stream he had fished in communicated with the places he tried, though at *considerable distances* from the former streams. But on quitting that part of the country, and trying new streams where these did not communicate, the same facility occurred again during the first two or three days.

² I had a pointer who crossed a deep stream of water to fetch two birds I had shot; smelt the dead one, left it to seek the live one, and after more than five minutes' hunting brought it back, and passing with it near the dead one stopped a second or two to think, tried to bring them both together, and so doing let go the live one, but finding it making off again, crossed the stream and gave it to me, and then, without being told, went across the water again, and fetched the other one lying dead. And this dog was scarcely a year old!

fox, probably because they need it less.¹ They have much cunning and capability of imitation, but they have not the sense to turn their cunning to any purpose. I had once a female pointer infinitely more cunning and persevering than any monkey or ape ever was. The dog required more intelligence in order to be useful to Man; and the elephant, on account of his great weight and unwieldy size, is gifted with greater intelligence than the ape for his own preservation. The monkey or ape drops everything, unless he be watched, when fear of correction prevents his doing so. "They will sit round a fire, but never think of replenishing it; and drop pitchers of water they have been sent to fetch, unless taken from them on their arrival."² None have ever been taught to count; indeed, all this family differ from Man, not only in intelligence, but also in the osteology and pathology, more than some other animals do.

The faculty of thought in animals must be something analogous to that in Man, although still very different; and their brains cannot be the cause of their thinking and understanding, for as I showed at page 100, the brain and nervous system cannot influence directly a living principle: matter cannot act directly upon that which has not any body or material substance.

It is not necessary that I should dilate on this subject. All men are agreed that animals have not Man's reasoning powers, nor the faculty of speech; but this last is no criterion of intelligence, because the deaf and dumb, though deprived of the power of speech, yet have sometimes more intelligence than many men of education,—a quickness of conception quite extraordinary! No greater proof of the Soul's existence different from the life of animals need be adduced than this great fact that the deaf and dumb are in every respect as capable of progressive development of the moral and religious sense as other human beings; and Monsieur

¹ If the elephant was not sagacious his great weight would often prove fatal to him.

² See the "Reasoning Power in Animals," by the Rev. J. S. Watson, pp. 285 and 287. (1867.)

de Quatrefages says:¹ "We cannot hesitate to employ the word '*Soul*,' and we will say that Man is distinguished from animals by his moral and religious soul." At the same time he declares "that in using the word '*soul*' he does so without philosophic or religious commentary, merely as the representative sign of an unknown cause." This testimony, given by a man who does not profess to be religious, and who is at the head of the Natural History Department of Science in the present day in France, is very important. And as it has been shown in the preceding pages that the body without this "*motus*" is dead, inert, incapable of motion or action; and that this "*motus*" is not simply life, because it has certain qualities or attributes which the lives in plants and in animals have not; and that it is of an immaterial, indivisible, and consequently of an undying nature, we come to the conclusion that if there be one such spirit or Soul there may be more;—there may be millions!

But some of my readers will say:—

"We grant you have made a good case in respect of the difference between the life of plants and animals, and the life of Man; but how do you make out that this last is immortal when the others are not?" I reply, This proposition does not come within the scope of this work, and would lead me beyond its proposed limits; but in a general manner I will say, the proof exists in the consciousness of the free agency of the Soul; in the consciousness of the principles of Justice, Liberty, and Moral Responsibility:—in the consciousness of Right, the great line by which everything in this world is measured; by which Equality between Men becomes a Law; in the consciousness of the power to will, and to choose, and to raise itself to the contemplation and imitation of the Divine Perfections; in the knowledge and assurance of God's Justice, and Mercy, incompatible with the destruction of a part of the Divine Essence; in the cer-

¹ "Nous ne devons pas hésiter à employer l'expression '*d'âme*,' et nous dirons que l'homme se distingue des animaux par son âme morale, ou âme religieuse."

tain conviction that God is a Spirit, and is everywhere, and has been from all time;—the Alpha and Omega; the Fountain Head which animates all Creation, and consequently Immortal; and that the Soul, which is the only principle we know of, which partakes in some measure of the Divine Attributes, which is ethereal, and indivisible, and whose reasoning powers are different from those of animals, must be immortal also; because God, who has these powers in the highest degree, is Immortal.

If these reasons be not sufficient, many more may be added; but there is *one*, the most irrefutable of all, though so long ignored, because till now unexplained¹—the communion of souls with one another, and the power of evoking departed spirits and compelling them to communicate with us, *nolens volens*; and this will form the subject of another chapter.

¹ It has been ignored because supposed to be incompatible with the laws of biology and psychology; but in the pages following these I will show, that so far from its being contrary to these laws, it is *the most natural phenomenon*—coeval with man's creation—referred to in many pages of Scripture, the right understanding of which is absolutely necessary to explain many passages which otherwise are incomprehensible and therefore appear impossible; as, for instance, the appearance of angels, Balaam's ass, &c. &c. (See Appendix E.)



CHAPTER XI.

ON THE SUPERNATURAL AND REALITY OF SPIRIT MANIFESTATION.

"Nihil miseris mortalibus spiritu carius."—QUINT. CURT. lib. vi. 4.

"For the things which are seen are temporal, but the things which are not seen are eternal."—2 Cor. iv. 16.

HAVING now taken a cursory view of what has been written on the subject of Spirituality by the principal ancient and modern writers, and replied to the objections brought forward by Materialists in regard to the "molecular attraction of elementary atoms" and the "*forces*," said to act on the nervous substance of the brain, and "*create thought*," I now proceed to examine the second part of the proposition,—

"How the belief in the *Immaterial* and *Supernatural* can be consistent with the principles and actual facts in biology and psychology?"

And first let us inquire what is Immaterial? What is a Spirit?

A Spirit is a being which has no corporeal substance, and its existence therefore *cannot* be proved by physical experiment, but only by deduction from well-established facts.

It is quite *impossible* (and every one must agree with me) that anything which has not any substance can reflect on a mirror the image which it does not possess; and therefore it cannot be subjected to any physical experiment. By the same *invariable* law of optics, whatever image *cannot* be reflected on the retina of the eye, *cannot* be transferred *materially* to the sensorium in the brain by the visual ray through the machinery of the nervous system; in plain words, we *cannot see* what does not exist in a substantial shape or manner. Steam, smoke, vapour, flame, and even wind, and gaseous compounds, can be seen passing over a mirror, because they have a certain consistency; but Spirits have none whatever, no more than thought, for if they had, they would not be Spirits; and all stories of apparitions which have been declared to have been seen in a bodily shape, however well apparently authenticated, are idle tales, or effected by a process which will be described farther on. As the eye is constituted, the thing is a manifest *impossibility*, and it could only occur by Spirits having the power to take shapes, that is, in other words, to *create matter*,¹ of which power we have not the least conception, because there is not any corresponding element in Nature's physical laws to guide us in the research.

It has been pleaded by Spiritists that the study of chemistry has lately made us discover certain properties in matter before unknown, one of which is luminiferous ether, which leads to the belief that certain physico-chemical elements, by combining together, produce new combinations; and that Spirits could avail themselves of such elements to produce certain effects on the retina of the eye. Were this to be conceded (though based on a theory contrary to all the known laws of this world's organization) it would still be necessary to show in what way the features and habiliments

¹ Perhaps this difficulty of accounting for solid bodies being formed, may have suggested the idea of the Genii or *Afreets* in the "Arabian Nights' Entertainments" escaping from the bottle in a vapour, and gradually expanding or condensing into the shape of a huge monstrous being; a conceit reproduced again by Le Sage in his "Diable Boiteux," where *Asmodée* escapes in a similar manner.

of individuals could be produced; and how these appearances, which are said to be formed of somewhat corporeal substances (for otherwise they could not be reflected on the retina) by the combination of these chemicals, could vanish, as it is invariably asserted they do.

What is this power which Spirits are said to make use of? In what does it consist?

So extraordinary and contradictory a theory must be clearly demonstrated before it can overthrow the universally known and acknowledged scientific laws of optics.

Spirits must be *immaterial* to be immortal; at the same time they must also retain with their ethereal nature a complete identity of person:—"the actual survivance of our personal consciousness embodied, and the perpetuity of our sense of good, and evil, and our continued sensibility of pain and pleasure, and the unbroken recollection in another life, of the events and affections of this present state."¹

To reconcile these two conflicting natures, it will be necessary that at the resurrection these two, the body and the Soul, shall be reunited in a *perfected* manner, of which now, in our present state of existence and intelligence, we cannot form any adequate conception, but the composition will be such as not to admit of any perishable element, such as not to require replenishment, restoration, or renewal for its continuance.² But until this final *change* be made, the Spirit must retain its *immateriality*, *consciousness*, *intelligence*, and *recollection* of events—in fact, its *spirituality*, not to be at variance with *immortality*.

Some of my readers will ask, "How can this be? What proof can be brought forward to attest the truth of this assertion?" I reply, It is not necessary to explain *how* such a phenomenon is effected, provided the *fact* can be proved to exist; and of this we have a crowd of witnesses. Do we deny the existence of the sun, because we do not

¹ See "Taylor's Physical Theory of Another Life."

² An exception will be made in favour of those "saints" who will "meet the Lord at His last coming and be caught up in the air," and who, as St. Paul tells us, will be changed at once, in the twinkling of an eye.—*Epist. Thess.* iv. 17.

know of what it is composed? Indeed, let us rather ask ourselves what it is that we *do* know of the wonders of Creation? If we know so little of worldly physical matters,—if the secret of life and reproduction is unfathomable to us,—how shall we be able to comprehend spiritual things?¹

Man is incorrigibly presumptuous and vain; whether he be an Esquimaux, a Zulu, Hottentot, South Sea Islander, or a civilized European savant or philosopher of some Academy or Association; each in his own little sphere of semi-progressed intelligence, fancies he “knows” quite enough to be able to judge of any matter, and, in spite of the glaring evidence of his ignorance which meets him at every step he makes, and the constant recurring overthrow of all his theories, he presumes to contradict Nature’s laws, and to act in direct violence of them!² Brought up and surrounded by everything perishable, he “frets his little hour upon the stage,” seeing only what is around him, and overlooking the astounding wonders of Creation, because they become so familiar to his sight and perceptions that they no longer excite any surprise or even attention. It is to these two features in his character that we must attribute his rejection of almost every new idea proposed which has not previously struck him or those immediately around him. History teaches us that Science has in all ages met with the greatest opposition from prejudices sometimes so inveterate that its progress has been retarded for centuries. We are too wise now to put Socrates to death, or to condemn Galileo; but we have still many things to learn, the most important of which will be that we know very little as we ought to know.³

That Materialists should deny the existence of Spirits, and

¹ “If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?”—*John* iii. 12.

² The absolute necessity of ventilation and fresh air for the healthy action of the lungs and formation of blood has only begun within the last few years to be practically carried out by Act of Parliament, though this “hygiene” law has long been known; there are still slums in every city, focuses of infection.

³ 1 Cor. viii. 2.

the possibility of their being able to communicate with other spirits, is not surprising, because the whole of their system is opposed to such a proposition; but that those who profess to believe in God (who is a Spirit), and in particular members of the Roman Catholic Church, which has at all times exorcised the evil, but admitted those it supposes to be good spirits as patron Saints, should refuse to admit their power of transposition and ubiquity, must be a matter of astonishment—a contradiction not to be accounted for in any reasonable manner, except it be, perhaps, because Man is not allowed by these last-mentioned to make use of his reason. No doubt I shall be told that all Churches, of whatever denomination, believe, and have always believed, in the existence of the “Holy Spirit of God,” and in the “Grace of God,” but not that other Spirits can have the power of communicating their ideas to us, and to one another, though no reason is assigned for this exception. There cannot be any good reason given, because if we believe in the Omniscience and Omnipresence of the Deity, it is solely because we conceive in our minds an Intelligent Being of a Spiritual Nature, who must be everywhere, and know everything, because *He is a Spirit*.¹

By what law do we refuse the same attribute to *immaterial* beings? Do we know anything to the contrary? Would it not be more unreasonable to believe that God had made the Soul immaterial and consequently immortal, and at the same time deprived it of its essential attributes? Could He do so? and how? Can we conceive this possible? and reconcile it with what we know of God’s works? No. We cannot; because if there be light, there must be darkness; if there be good there must be evil; if there be strength there must be weakness, &c. &c.. If God has permitted a spirit to exist, to be immaterial, and immortal like Himself,² this Spirit must partake of all the attributes which belong to it, some of which are; the power of seeing with-

¹ The prayer offered up by Abraham’s servant (*Gen.* xxiv. 12) proves the antiquity of the belief in Omnipresence, whether traditional or not.

² “In the image of God created he him.”—*Gen.* i. 27.

out eyes, hearing without ears, knowing without the sense of feeling or touching, and of transporting itself faster than lightning to any distance however great. If this were not so, it would be in contradiction of all we know of God's works, which are perfect. Of course some limit has been placed by Him to the *power exercised by Spirits*, as He has done to the sea: "Thus far shalt thou go, and no farther,"¹ &c.; of this we are assured, because otherwise this again would be contrary to the perfection of God's works: the essential nature of Spirits cannot be destroyed. And this is why in some parts of the Pentateuch and in other parts of Scripture strict injunctions were given against consulting "familiar spirits." "Thou shalt not suffer a witch to live,"² &c. Is it probable that such injunctions could have been imagined, and so strictly enforced, if no such things as familiar spirits existed? if their existence was a myth? or if Man had not the power of consulting them?

Here, however, I must observe that the idea entertained of witchcraft by those who lived in the feudal times of the dark ages, and handed down to us, derived from the traditions of the Greeks, and Roman augurs, and soothsayers, and the vagaries of the Jews after the "Captivity," who believed in demons with tails and angels with wings, imbued with the grossest superstition and ignorance; clothed the "black art" of "necromancy," as it was called, with attributes very different from what was intended by Moses in the Pentateuch. Nowhere in the Bible do we find any descriptions to tally with the divination of the "Ancients," with their notions of "*malefici*," of "*omens*," &c.; and indeed I may say that *witchcraft*, properly so understood, that is, the supposed power of bewitching persons, was not known to the Greeks and Romans, and was a corruption of their superstitions, which came afterwards, and appeared early in the dark ages. It is true we read the account of Simon the "sorcerer" of Samaria (Acts viii.) and Elymas

¹ See Job xxxviii. 11.

² See Exod. xxviii. 18; Levit. xxvi. 31 and xx. 27; Deut. xviii. 10, 11; 1 Sam. xxviii. 3, 9; and all the chapter.

of Paphos (Acts xiii.); but it is evidently such as refers to impostors who pretended to practise such arts. The Jews after the Captivity brought away with them from Babylon some such notions, which afterwards led to their imagining the "*Kabbala*," and "*Sabbat*," impure rites, which evil spirits were supposed to celebrate when assembling together, with a long list of imaginary horrors.¹ They had, as I said before, begun to be tainted with sorcery, the doctrine of numbers, charms, and all the fanciful vagaries of the "Talmud" (some of which Mohammed has reproduced in his Koran) and the "Zohar" of later days, which induced Seneca to write a treatise against them entitled "*Of Superstition*." But the witches referred to in the Pentateuch had no connection with *imaginary* beliefs. Their acts had a *reality*; they were *bona fide* persons who evoked the spirits of the dead, in order to *consult* them, as is still done in the East, at the present day, as I will show farther on. They had "familiar spirits," that is, the spirits of departed persons, at their call, who were brought up, and compelled to do their bidding; and it is this *real act* of evocation which was prohibited.

This we learn from the expression, "Them that have familiar spirits" (Levit. xix. 31, and xx. 27), and (Deut. xviii. 11), "a *consulter* with familiar² spirits," and although in this last passage the words used are an "observer of times," "an enchanter," a "witch," a "wizard," a "charmer," a "necromancer,"—they all refer to the same *act*, because when Saul compelled the witch at Endor to "bring up" a spirit who took the form of Samuel (1 Sam. xxviii.) she told him that "Saul hath cut off those that have familiar spirits," and that "he was laying a snare for her life," by engaging her to commit a forbidden *act*; for if the whole thing was a deception,—an *imaginary myth*, there would not have been so great a punishment as that of death attached to the perpetration of it (Levit. xx. 27), even

¹ See Monsieur Etudes de Mirville's work on Spirits, "Questions des Esprits et de leur Manifestations fluidiques." (Paris, 1858.)

² Why familiar?—Because the spirits were at the call and bidding and compelled to come as they are now.

though there was some idea of idolatry connected with the *act*, because we find Moses uniting it with making "children pass through the fire to Moloch," and it was looked upon as rebellion against God, who had instituted a means by which the High Priest *could* consult Him, "by Urim and Thummim, and by dreams, and by prophets;" for we read that (1 Sam. xxviii. 6) "When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by prophets."¹

On the other hand, we do not find in any part of the Scriptures any description amounting to an accusation of "*bewitching*," in the sense used in later times of the dark ages, just because it never had any *reality*, whereas the evocation of spirits *had*. The "enchantments" spoken of in Exodus vii. 12, and following chapters, by which the Egyptian "magicians" imitated Moses, were nothing more than jugglers' tricks, such as the Hindoos and Japanese perform at the present day. They turned their rods into serpents, and water into blood, and pretended to bring up frogs upon the land; but they "could not bring forth lice," which were not to be found at a moment's notice in sufficient quantities; nor could they bring the swarms of flies, nor imitate any of the other plagues:—the murrain in the cattle,—the boils on men,—the hail,—the locusts,—the darkness, and the death of the first-born,—these were too difficult to attempt, and proves the hollowness of their tricks, and that all they did was done by deceptive appearances; so that in reality there was no "*bewitching*" or supernatural agency in their operations.

Nevertheless, we find the Bible full of events recorded of a *spiritual* nature; some so extraordinary that we are staggered at the relation, not being able to reconcile them with our every-day experience of passing occurrences, or even with phenomena we are in the habit of connecting with our world's elements, and we call them *supernatural*, *miraculous*, just because we do not understand *how* they could be

¹ Even in the treatment of the sick the Jews were enjoined to consult the Lord. See 2 Chron. xvi. 12.

brought about. Thus we read¹ that the prophet Micaiah declared that a spirit had been permitted by God to go and prevail on the false prophets of Baal to engage Ahab to go to Ramoth Gilead to battle, in order that he might die there. Now this could only be done by the spirit acting on the *minds* of these false prophets—in fact, inspiring them with such and such thoughts. "And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out and do even so."² In a similar manner we read in Genesis that "God hardened Pharaoh's heart" to his destruction, and in the accomplishment of His purposes of retributive justice.

In the first chapter of the book of Job, an evil spirit, translated Satan (Hebrew, "Adversary"), is permitted by God to try the patience and faith of Job;³ and to do so the spirit must have worked with other spirits to bring about the misfortunes related. And everywhere in the books of Moses, and in those of the Prophets, these phrases are repeated over and over again. "And the Lord spake to Moses;" "And the word of the Lord came;" or "The Lord said unto me;"—all having reference to inspiration, to spirit communicating with spirit; "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."⁴

"For we wrestle not against flesh and blood, but against principalities and powers."⁵

"I heard the voice of many angels saying, with a loud voice, Worthy," &c.⁶

Now, how could their voices be heard, except it be through the imagination or thought, which is the same as spirit, because angels have no voices.

¹ See 2 Chron. xviii. 19—22; and 1 Kings xx. 20—23.

² In the second book of the Iliad of Homer Jupiter sends an "empty phantom" to Agamemnon while asleep, to deceive him in a dream, taking the form and appearance of Nestor, the better to deceive him.

³ Homer, Dante, and Milton have parallel passages and notions in their poems.

⁴ See 1 Sam. xvi. 14 and 23; *ibid.* xviii. 10; *ibid.* xix. 9.

⁵ See Eph. vi. 12. ⁶ See Revelations v. 11, 12.

And all through the Old and New Testament angels are said to *speak*.¹

Now, these passages would be inexplicable to us, being contrary to all our experience of physical matter, without the organs of speech, or animals like Balaam's ass,² articulating words, much less spirits, which have not any corporeal substance, were it not that we know there is a *natural* way of seeing without eyes, and hearing without ears, as in dreams, hallucination, visions, ecstasy, clairvoyance, somnambulism, &c.; and that this method is brought home to us in the clearest manner by artificially provoked somnambulism, when the spirit is acted upon by another person and made to think whatever that person may choose that he or she should think, while the organs of the body are asleep, and the nervous system, as it were, paralyzed; the transmission is instantaneous, and has no limits; no words are necessary; thought is far swifter than language can be. This is not a supernatural phenomenon, but a very natural one, because the soul, or spirit, being independent of the body, has no need of the machinery of speech to communicate with another spirit—thought is blended into thought, at the same moment, clearer and quicker.³

In the habit of always seeing with our eyes and hearing with our ears, we cannot easily conceive another state of existence; but let us suppose two bodies destroyed at the same moment, the two spirits liberated must certainly be

¹ See the visit to Abraham (Gen. xviii.); to Lot (Gen. xix.) Again to Abraham on Mount Moriah (Gen. xxii.); to Moses (Exod. iii.); to Joshua (Josh. v.); to Isaiah (Isaiah vi.) And the most extraordinary apparition of an angel to Manoah and to his wife (Judges xiii.), and his ascending up to heaven in the flame of the sacrifice on the altar. And again, all through the Book of Daniel and the other prophets; the annunciation to the Virgin Mary; and the temptation of Christ in the wilderness, &c. &c.

² See Appendix E. for "Balaam's ass," and how he "*spoke*" to Balaam.

³ The magnetiser has the power of placing a third party in communication with the spirit of the somnambule, and whatever this third party may think is instantaneously communicated to the person asleep. A friend of mine at Odessa, Mr. Isarloff, thought that he would like to take the lady, asleep, out for a walk, and instantly she got up and took his arm.

able to communicate with one another. At present, in the body, our organs are so imperfect that we cannot, all of us, be sensible of this phenomenon; but there are certain delicate physical temperaments so sensitive that their nervous systems are completely overcome by a stronger one, by a more powerful electric fluid; and their spirits, freed from mortal trammels, wander away to where that stronger power impels and leads.

Cases are on record where a still greater phenomenon is manifested, though this is extremely rare. "Crystal seeing" that is, looking into crystal, in order to fix the attention and lull the senses, and seeing with the "mind's eye" whatever and wherever the will prompts.

And even without this aid instances are on record of the soul transporting itself to any distance, and seeing what is going on.¹

Why should this faculty, erroneously called "second sight," and the lesser degree of it "clairvoyance," be considered to be impossible? There is not anything *supernatural* in them. If the soul or spirit be immaterial, it must have the power of transporting itself much quicker than light, lightning, or anything else we can conceive; and we feel and know this to be the case, from the power we have in our own persons of transmitting instantaneously our thoughts to any distance, however great. There is not anything impossible in the faculty, for we know that light travels at the rate of 185,000 miles in a second of time; and we know also that God, who is *everywhere* at the same time, that is to say, many thousand millions of miles—in infinity of space, rules a hundred millions of worlds many of them 1,300 times larger than our own, and at the *same* second of time knows all the *thoughts*

¹ In the mountains between Latakia and Tripoli, in Syria, there lived about forty years ago a seer who had this faculty, and there are still living at least fifty persons who have seen and consulted him, and he was never known to fail once in telling them their errand before they spoke to him, and what would be likely to come of the matter, though he never pretended to foretell future events. He was called the "Bahlool." (See Appendix C. for more on this subject.)

of all the beings in those hundred millions of worlds, and of all and every one who has ever existed in any world;¹ and although I do not pretend to say, spirits are equally omnipresent and omniscient, they must partake somewhat of these attributes, because otherwise they could not come at our bidding, *instantly* when they are evoked, and I have good evidence, which I will show farther on, *that they do*.

We pray to God and believe He hears us, and every person, from Abraham's servant to our day, has professed this belief, without deeming it to be at all supernatural, though infinitely beyond our comprehension. By what right or reason, then, do we, the smallest atoms in the smallest of worlds among the millions of other worlds, give an opinion on what we cannot understand? Can we form any conception of the nature of God, or of His omniscience and omnipresence? We know the universe or worlds *must* have had a Creator, because matter of itself is divested of motion and of intelligence, and incapable of producing the harmony we see in the greatest of globes, as well as in the most microscopic insect or plant; and we know also that this harmonious arrangement of every particle of matter, and of organized life, is continually undergoing a change; (how many myriads of changes must be taking place at every instant of time in all the millions of worlds!) that every fixed star is a sun of immense magnitude, illuminating a system of worlds filled with organized beings also continually undergoing changes directed by matchless skill, all tending, the greatest as well as the smallest, towards a predetermined end; and these systems are placed at such distances from one another as to be beyond our power of calculation, and all governed at the same instant of time (for they cannot govern themselves) by a Being, or Intelligence pervading all space, and actually present in every part of such immense spaces! From these considerations we conclude that He who placed all

¹ "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."—*Matt.* xxiv. 27; *Luke* xvii. 24.

these immense bodies, and directs them, *must* be of a nature so totally different from our present one, confined as it is to one spot at one time, that we cannot comprehend *how* He can be everywhere, though we can very well conceive a nature so different to be incomprehensible to our present limited understandings.

Is it not, then, absurd for us to declare that such and such phenomena are impossible, because they happen to be incomprehensible to our present intelligence, while they may be governed by laws which our posterity may possibly yet discover? Are we wiser in doing so than those who condemned Galileo, when he declared the earth moved round the sun? Is it more difficult to believe the existence of spirit communion, and the rapidity of thought, than that there are stars so far from our globe that the light which shows them to us, travelling at the rate of 185,000 miles a second, takes many years to come to us?¹

In looking up at the expanse of infinity above our heads, at the astounding reality of countless millions of worlds, many of them larger than ours, the vanity and insignificance of things in this our little speck of creation comes forcibly home to us; we appreciate at its true value the relative worth of the grain of dust for which whole nations are butchering one another; the paltry ambition of a false glory, either political, military, or literary; grovelling for gold or for fame; the tinsel splendour of emperors, kings, princes, and rulers, "clothed with brief authority;" the fleeting, ideal beauty which captivates our senses; the interested motives of our actions; even the natural affections, the ardour of patriotism, or the love of our fellow-creatures, which are the noblest in our nature—all come before us with striking force in their proper light, and declare how

¹ See Herschel, "Outlines of Astronomy;" Arago, "Astronomie populaire" (vol. i. ch. 5); De Humboldt, "Cosmos" (vol. iii. first part); Flammarion, "La Pluralité des Mondes habités" (Paris, 1867). Astronomers are not deceived, for they calculate to a moment of time the return of comets and the transit of stars; and if light travels so fast, why should the rapidity of thought (that is, spirit) at the rate of seven times round the earth in a minute be incredible?

miserably small they are, when compared with the works of the God of all worlds; with the creative power of an incomprehensible intelligence, and the love of mankind in redemption, far, far above all that our imaginations can conceive.

Where shall we begin with our criticism of creation? Or shall we say that when we have explained satisfactorily all the phenomena in this world, and their causes, we shall then have the right to do so?

In regard to the objection raised, viz. "How can the soul or spirit be acted upon while in the body? and how can it leave it temporarily?" I reply, it does not in reality quit its "mortal coil," but is affected in the same manner as when our thoughts and sentiments are so powerfully absorbed by some engrossing subject that we neither *see*, *hear*, nor *feel* any external nor internal impression; this has been repeatedly shown in cases where the minds of martyrs have had such complete mastery over all their bodily sensations, that they have hailed with joy the torments inflicted on them, gone with the greatest insensibility to the stake, and thrown themselves with alacrity into the flames. There have been many well-attested instances where madmen have only been prevented from cutting their bodies by the strait-waistcoat, and whenever they have been able to free themselves, have evinced great pleasure in mutilating their bodies.¹ Captain Cook remarked that the South Sea Islanders would cut the soles of their feet with pieces of glass without seeming to feel any pain. And in some parts of the Caucasus there are now fanatics who think it a reli-

¹ "Ces perversions ne sont pas rares dans la folie; on voit des femmes aliénées accoucher sans manifester une douleur; des fous se pratiquer sans paraître souffrir—que dis-je?—avec un cruel plaisir même, des mutilations effroyables. Il y a quelques années dans l'établissement de Monsieur Blanche à Passy, se trouvait un homme à qui on maintenait sévèrement les menottes [handcuffs] pour l'empêcher de se livrer à ces mutilations, devenues pour lui une jouissance et sa préoccupation constante. Ces faits nous aident à comprendre comment des martyrs marchaient au bûcher avec fermeté et se précipitaient avec joie dans les flammes."—*Hygiène Philosophique de l'Âme*, par Foissac. (Paris, 1863.)

gious duty to cut themselves with swords; even boys of ten and twelve years of age are incited to do so. Such is the power of the mind over the body!

Another objection has been raised by some, viz. that "inspiration destroys *free-will*." This is not the case; for if it were so, there could not be any responsibility, any moral or religious duty, any justice, any right, any liberty in this world, all would be confusion. Christ expressly tells us that the Holy Spirit will only be "*sent*" at His intercession; but not to the wicked, "whom the world cannot receive, because it seeth Him not, neither knoweth Him."¹ The Apostle Paul also tells us, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."² The "Comforter abiding with us" is a great mystery, not to be understood, but *felt*. However incomprehensible to our present capacities for understanding, it must be something which can be given to millions at the same time; and that it is given we have the authority of our Saviour, who says—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."³ The whole current of our thoughts becomes changed, and a new view of things is imparted to us. But it is not promiscuously given, and it is taken away if unworthily received, "wherein will be greater condemnation." And we know that God has placed certain limits and laws to spirit agency, among which the foremost particularly is the ignorance of futurity. Christ tells us, "But of that day and hour knoweth no man; no, not the angels in heaven, but my Father only."⁴

And we see all through the Scriptures that the Holy Spirit of God, in inspiring Moses and the Prophets and Evangelists, spoke to them in a way to suit their comprehensions, for otherwise they would not have understood that which was intended to be conveyed to their minds; it did not completely overpower their intellects, and re-model or

¹ John xiv. 17.

³ John iii. 5.

² 1 Cor. ii. 14.

⁴ Matt. xxiv. 36.

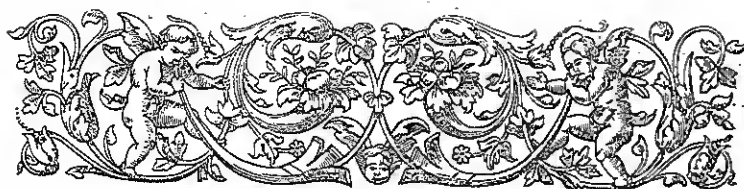
re-create them altogether, which would be necessary if their *free will* were taken away. As, for instance, when God is said to have human passions, jealousy, anger, the sun standing still; when Christ is said to command that His body must be eaten, and His blood drunk; to hate father and mother, with a hundred other passages, which ought to be compared with other passages, and with what we find in God's works, and taken in a figurative or in a *spiritual* sense, for there is nothing *materialistic* in the Scriptures.¹ In the same way that lawyers seek the meaning of old laws by referring to the customs of the times when they were made; for the Bible is a book which treats of things so various, so *ancient*, so full of metaphor, which in the East is the genius of language, always speaking by *analogy* when possible, that it is necessary to compare the different passages together, in order to find out the real meaning; and not take individual isolated texts, as the German Rationalists do, not for instruction, but to see if they cannot convert them to their preconceived notions, and escape from the searching truths they reveal. All those whose pure hearts and willing minds impel them to seek "the truth as it is in Jesus," who appreciate the divine sublimity of the Christian moral and religious teaching; all those who feel the value of attaching oneself to the principles of *duty*, of *virtue*, and of *liberty*; who believe that man is not a machine, but an intelligent, responsible, and independent being, whose destiny is beyond the *matter* of this world's dross, and who feel in their consciences the necessity of an "Atonement," find in the Scriptures all they require for the attainment of the "*summum bonum*," peace and happiness, and "good will towards men" in this probationary world, and the certainty of greater felicity in the next.

¹ The Evangelists all agree in recording the promises of our Saviour to refer to a future state, by His saying—"My kingdom is not of this world," which shows them to have conceived of Him *spiritual* and not *material* ideas; indeed, all through the Gospels and Epistles there is not a single *materialistic* idea to be found.

From what has been said in this chapter my readers will have seen that the belief in the existence of spirits, and of inspiration, that is, communion between spirit and spirit, is not inconsistent with the actual facts in biology; but on the contrary, instead of contradicting the theory, the belief is borne out in a remarkable manner by dreams, hallucination, somnambulism,¹ &c., and by the fact of the mind when absorbed being insensible to other impressions; that there is not anything in nature contrary to it, and that it is only necessary for a proper understanding, to keep in mind the "*modus operandi*;"—the key to the mystery—to have a right idea of the means used by spirits, in acting on the mind or thoughts, which is spirit also—rejecting all idle tales of apparitions either in a substantial or phantom shape, in order to comprehend the whole thing. Till now the subject has remained one of controversy, because the *key* to its elucidation, "*The Mental*," has not been found; this is no longer the case. I trust the contents of the next chapter will make the subject quite clear to my readers, by serving as an example to illustrate what has been advanced in these pages; for I will show that spirits *do actually work on the imagination*, and in a great measure explain this phenomenon.

¹ See Appendix C. and D.





CHAPTER XII.

THE ORIENTAL EVOCATION OF SPIRITS.

"And Jesus said unto him, Verily I say unto thee, This night shalt thou be with me in Paradise."—*Luke xxiii. 43.*

"Are they not ministering spirits sent forth to minister to them who shall be heirs of salvation?"—*Heb. i. 14.*

TOWARDS the latter end of the spring of the year 1851, I was living with my family on my mother's estate in North Syria, at Sonedeeyeh at the mouth of the Orontes River, when one of our retainers living in premises attached to the mansion was robbed of a bag of money, an event which excited a great sensation, because such a thing had never happened in that quiet rural locality. My efforts and those of our steward had failed during more than a month in discovering the thief, when one of the peasants on the estate proposed to the steward to send for a man called "Shayk'h Yousouf il Mog'hrabee" a Moslem, who happened to be at that moment in Antioch, though a stranger in the country, who he said was able to find out the person who had stolen the money, by the "Durb il Mendal," or divining by the evocation of spirits; and the steward came very mysteriously to communicate this to me, and to ask my permission.

I had seen this kind of divination at Cairo, very imperfectly performed, and was glad of the opportunity of examining

and testing scientifically the merits of the pretended "evocation." I therefore consented, appearing to do so reluctantly; and the peasant was sent off in the night to Antioch with a saddle-horse for the Shayk'h. But the errand was by no means of easy accomplishment. Shayk'h Yousouf positively refused to come, though assured of the greatest secrecy, declaring he had already been imprisoned by the local authorities for having yielded to the solicitation of a friend whose wife had absconded, and had hid herself in the harem of one of the rulers, and when by his means her retreat had been discovered, she had wormed out the secret from her husband, and in revenge had procured the Shayk'h's imprisonment; and now if he appeared in so conspicuous a position as a guest at my house, the local authorities at Antioch would assuredly hear of it, and he would be punished severely, because the exercise of this art is forbidden by the Turkish government.

Full a fortnight elapsed before I could induce him to change his resolve; messenger after messenger was sent, and secret negotiations carried on, and it was only after I had given him a written engagement that I would use my influence to screen him from punishment, by coming forward myself, and declaring I had compelled him to come, that he consented at last to do so. Of course all pecuniary remuneration was out of the question; indeed, he informed me that one of the laws which govern spirits prohibits any advantage being taken of their ministration in a pecuniary sense.

On his arrival I asked him what would be required, and he replied, only incense, such as is used in the Greek and Roman Catholic Churches, and a boy or girl under eight years of age.

The next morning I sent the steward round to the families of the peasants on the estate, for a volunteer; and a boy was brought to me of about seven years old, but who appeared younger.

The Shayk'h then went into the garden and cut a small stick, a little thicker than a black lead pencil, and two feet long, and asked me to get him a white earthenware basin, full

of clear water. I ordered this to be brought to him, and he proceeded to begin the incantation.

He caused the boy to sit cross-legged on the carpet with his face turned towards him, and placed the basin containing the water between them; having then written some sentences on a piece of paper, he put this paper on the child's forehead between the skin and the red cap, which all wear in the East, and told him to look steadfastly in the water. On his left hand he had a pan of coals (charcoal) on which from time to time he put some incense so as to keep up a little smoke, but very little at a time, and with his right hand he kept striking gently the carpet with the little green stick he had cut from a pomegranate tree, repeating at the same time words and sentences, incomprehensible to the bystanders, who were my mother, my wife, the steward, my dragoman, or interpreter, and myself; but I remarked the language was not *Turkish* (his own), and that it resembled very much Arabic; some words indeed were certainly so, and we all could understand them; but he did not speak Arabic, though he understood it, and was obliged to communicate with the boy through the interpreter, for the boy did not comprehend any other language than Arabic.

This incantation or "evocation" continued for about twenty minutes, not in a chaunt or sing-song manner, but speaking distinctly, more in the way of earnest entreaty than anything else, repeating the words "*Ya Badou*" in almost every sentence, and the Shayk'h every now and then paused, at about five minutes' interval, and asked the boy through the interpreter if he saw anything, to which the answer was always "No."

But suddenly the child of his own accord exclaimed, "Ah! there is something in the water." We all very naturally got up and looked down at it, but could not see anything. The Shayk'h laughed, and said, "Don't look, for you will never see anything, the spirits do not appear to any but children;" and *strenuously* renewed his vociferations, and the striking on the floor, and the burning incense, for about a minute more; then he asked the boy what he saw.

The child, who happened to be a very stupid boy, did not at first reply, but when questioned and scolded by the steward for not answering immediately said, "I see a great many people or things, but I cannot tell who or what they are." At this moment, my mother, a very elderly lady, hearing the boy say he saw "people" and she looked and saw nothing but clear water, became frightened, and begged me to discontinue the "séance." To this I would not consent, but proposed she should go into another room, which she did. Shortly afterwards, however, she recovered her presence of mind, and was quite as intent as any of us in trying to discover how the thing was brought about.

By degrees the child saw more distinctly, for at first the water became troubled, but gradually cleared itself. He then described to the interpreter that he saw a procession composed of a great number of soldiers, one carrying a flag, and tents pitched all about. Then he saw a large chair brought, and a person magnificently dressed go up and sit down on the chair. From this moment he kept his eyes intent on the basin, and spoke without looking up, so absorbed he seemed to be by the scene before him. The Shayk'h now told him to relate without "*discontinuing*" what he saw. "I see," said he, "another great chair brought, and another person, magnificently dressed mounts up and sits on this chair. Ah! I mistake, there are more: there are one, two, three, four, five, six of them." The Shayk'h, who had been all this time working very hard with the stick, and feeding the fire with incense, was much excited, for the perspiration was running down his face, and said to the boy: "Count again the number of kings;" and the boy counted again from one to six. The Shayk'h renewed with still greater energy the incantation, and the striking, for about half a minute, and then asked again, "How many are there?" The boy counted and found this time there were seven kings. Then said the Shayk'h to him: "Say after me, O King of Kings, permit that Ibraheem Chaweesh show me what I want." The interpreter engaged the boy to say this, which he did, *in Arabic*, and immediately the Shayk'h earnestly asked the boy to see whether the last

king nodded with his head "so" (making himself the sign of nodding), and the boy said he did.

As soon as he had spoken in the affirmative, the Shayk'h drew a long breath, and seemed relieved of a great burthen. He wiped his face, and taking his pipe began to fill it, and said to me: "Now ask the child to ask the sight of anybody 'or anything in this world, and he will see him or it. I don't profess to foretell what is to happen, but what exists 'in the world will be seen."

There was a pause. We consulted among one another what we should ask; the steward and interpreter wanted to find out the thief, but my intention was very different. I reflected that I had no means of testing the reality of the extraordinary phenomenon before me, and wished to see *first* if the boy could reveal something of which he had *no idea*, and I told him to ask to see my brother who was then in England, mentioning him by name, but not saying he was my brother. In a few seconds, perhaps a quarter of a minute, the boy looking into the water, said he saw a person sweeping the floor. This was "Ibraheem Chaweesh." The Shayk'h told him to ask "Ibraheem Chaweesh" to show him the person by name; which he did with some difficulty, through the interpreter, and in a second or two more, he said he saw a European ("Frangee") dressed in black, and he had something like glass on his eyes (spectacles which he slept with, being extremely shortsighted), and after a *minute* more said of *his own accord* to me, "He resembles you."

I then bid him ask the "*Chaweesh*," which means in Turkey a person who goes before to prepare accommodation, or rather a herald, to show him "the thief who had stolen the bag belonging to Elia;" and in less than a quarter of a minute the boy said he saw the young man, whom he recognized immediately as one of my gardeners, called "Panayot." The steward on hearing this took me aside, and told me that two of our peasants who had gone to visit some of their relations at Tarsous, 300 miles off, had consulted another Shayk'h in that province, and told him (the steward) on their return that the description of the thief the Shayk'h gave them tallied exactly with "Panayot."

This was all very well; but how to bring the theft home to him? I asked Shayk'h Yousouf, who was all this time quietly enjoying his pipe, if the boy could not see the place where the money was concealed; he replied he could, and said to the interpreter, "Let him ask Ibraheem Chaweesh 'to show him the money and the place.'" This was done. The boy saw money, and the place it was buried in (mark *this*, he saw it while it was buried in the ground), and the *kind of coin*, and counted it, but he could not describe the place; so the séance was broken up for that day, but not before many other persons had been called for and seen by the boy.

The next day being Friday, Shayk'h Yousouf refused to evoke any spirits, saying "Wednesdays and Fridays are 'bad days, and he rarely succeeded well on those days;" perhaps it was owing to his religious scruples, Friday being the Turkish Sunday. But on Saturday, the day after, he was willing to make another attempt, but begged me to send for a more intelligent child.

This was done. A boy a little older than the last was brought to me the day after, and the sitting was opened about ten o'clock in the morning. The Shayk'h went through the same routine exactly as he had done before. I could not detect the slightest change; the boy saw the seven kings with the soldiers, and the seven flags, received the permission to make "Ibraheem Chaweesh" show him what he would ask, and again, on asking to see the thief, saw "Panayot." I now engaged him to ask to see where the money was buried, and he was shown the interior of a peasant's house near the estate, where Panayot's intended bride lived, and the "Chaweesh" pointed to the foot of a pillar of wood which sustained the roof; and on this I went quickly with the steward and a pickaxe to the spot, and found a round hole in the flooring, which was not *hard* like the rest, but had evidently been lately disturbed; but no money.

On my return I said to the Shayk'h, "The spirit has deceived the boy." "No," said he; "the money must 'have been there, and as the boy asked to see where the

"money had been buried, the spot was shown to him; let him now ask to see where it is at this moment." This was done, and the boy then said, "He is pointing to a spot in the garden near the house about two arms' length from the pomegranate tree," and held out his arms to show me the distance. I told him to be very careful, and see exactly the spot, and mark the other trees or bushes near it. He replied, looking into the water, "The pomegranate tree is the largest;" but he could not indicate the north nor the south, because in silk plantations all the mulberry trees are alike, and he could not see the peasant's house in the picture to serve as a guide, as the spot was too far for it to come into it, and he also complained that the leaves of the pomegranate and other trees *were agitated by the wind*, and he could not see as clearly as he would have wished. Still he was very positive he should remember the spot. We broke up the sitting, and he went with me and the steward to the place indicated, but our search was fruitless; indeed it would have been a miracle if it had been otherwise, for the bag could not have been much larger than my fist, and it was impossible to hit *just exactly* upon it in such loamy soft soil without more precise data than we had.

The next day being Sunday allowed me time to send to a village about two hours off in the mountains for an Armenian boy, in order that there should not be any *possibility* of connivance between the Shayk'h and the child, for all rested on the boy's declaring what he saw. To every one else in the room the water in the basin was pure clear water, and nothing more.

On Monday morning, therefore, an Armenian boy came, and we began the sitting after breakfast, about half-past ten o'clock. Now this boy did not know a single word of any language except a *dialect* of Armenian, and one of my gardeners, an Armenian, who spoke Arabic and Turkish, as well as Armenian, interpreted for us. The Shayk'h began as usual, always the same incantation and the same ceremonies—burning incense, and striking the floor or carpet for about twenty minutes, or it may have been half-an-hour,

until the "kings" appeared in the water, and the seventh gave the nod of assent that the spirit "Ibraheem Chaweesh" might show the boy what he liked. This pantomime is the very same used in Egypt; the child sees the soldiers, the seven standards or flags, and the *seven* kings, before he can ask to see anything. It is done there by looking into some Arabic ink placed in the hollow of the hand; anything shiny will do as well, for the child *cannot positively see anything which is not there to be reflected on the retina of his eye*; and if he *did* see anything it could only be his own face in the black ink; but in this case, as the basin was a white one, this also was impossible. He sees as in dreams, somnambulism, clairvoyance, in the phenomenon called the "mind's eye," but not yet explained satisfactorily. We can only speak to the fact, and we all have dreamt and seen very clearly in this way; and it is in this way, the only possible one, the child sees in the water and in the ink, in which is a great deal of gum arabic, making it very glossy; that is to say, his eyes are dimmed by the glassy appearance, and not seeing anything his mind is not distracted by any ideas, except those the spirit instils. It must not, however, be supposed or inferred from what I say that the child's nerves are acted upon, and that he is mesmerized as in stimulated artificial somnambulism, by the Shayk'h or by the spirit. Not in the least; he looks up from time to time, laughs sometimes; and all seem to be rather entertained and amused by the pictures they see.

In the case of the Armenian boy nothing new was elicited; the spot where the money was buried was seen by him in the same way as the former child, but the exact place could not be found. He saw also my brother, and his spectacles, and Shakespeare, describing him as a man with a bald head and a pointed beard. Now it is quite impossible that either this child of the mountains or the Shayk'h could have any idea of Shakespeare, and the thing becomes quite inexplicable except by spirit agency, which the Shayk'h assured me over and over again it was, and I cannot find any reason to think he could have had any object in deceiving me. The child did not certainly see by his agency,

for the Shayk'h did not know either Arabic or Armenian, the only two languages spoken in the room when the questions asked were proposed to the spirit, who of course had no need of language, for the *instant* the child comprehended the question asked, the spirit, who was in communication with his thoughts, read them, and understood.¹ This is evident and clear. Remains to be found out *how* the image or painting was almost instantaneously transmitted to the child's sensorium by the spirit; a picture not ideal, imaginary, but the very place, the very house and plantation the child knew as well as anything in the world; as exemplified in the cases of the two first peasant boys, one who saw the gardener Panayot and recognized him, and the other who saw the peasant's house where the money had been hidden, and immediately cried out, "Oh! that is So-and-So's house," mentioning the peasant's name.

But I took still greater precautionary measures against deception, as will be seen directly.

I could not sleep all that night, nor the steward either; the extraordinary incidents came one after the other to my mind, without any clue to guide me in the discovery of the *modus operandi*. I did not then know as much of these matters as I do now, and I could not suggest any probable theory how the picture came into the water; for I did not then know this was an impossibility, and I verily believe the Shayk'h himself did not know. That the Shayk'h had any thing whatever to do with it from the moment that the spirit "Ibraheem Chaweesh" took the matter in hand, was very evident to me, because he sat smoking his pipe, unconcerned, and took no interest whatever in the questions proposed to the spirit; and besides, he did not understand the languages spoken. Still my conviction was not perfect, and in the night I resolved to place my own daughter Mary Ann, a girl between seven and eight years of age, from whom I hoped to be able to glean something more than from the uncouth, untutored children of the peasantry.

¹ "And Jesus knew their thoughts."—*Matt.* xii. 25 and *Matt.* ix. 4. "And Jesus knowing their thoughts said," &c.—*Mark* xii. 15 and *Luke* v. 22, vi. 8, ix. 47, and xi. 17.

According to this resolve, the next day she sat down before the basin of water (which I took care to fill myself from the well), though much to her grandmamma's disgust, I must confess. The Shayk'h, as usual, went through very patiently the routine of burning incense and striking the floor while repeating his evocations, but I remarked that he did not put any written paper on her forehead, and the child saw all the army, the standards, the thrones, the kings, the tents; and as she was more instructed than the boys, she described to us, in English, the whole scene: the different colours of the kings' apparel, even to the bracelets on the arms near the shoulders, and the conical head-dresses like the Assyrian kings; the jewels which glistened on the dress of the most important personage especially excited her admiration, and she was so much amused by the scene that she was quite vexed when it passed away, the water becoming "troubled;" and shortly after "Ibraheem Chaweesh" presented himself and began to sweep with a broom. The Shayk'h told her, through the interpreter, to tell him in an authoritative tone, "Sweep, sweep well." This she did several times, and then the Shayk'h asked me what I wished her to see. I told her to ask the spirit to show her the person who had taken the money belonging to Elia, and she did so, and in about a minute she exclaimed, "Why, there is 'Panayot!'" I said, "How do you know that?" She replied, "I see him as plainly as if he were here." I then instructed her to ask the spirit to show her the spot where the money is at this moment, and she declared the spirit, "Ibraheem Chaweesh" pointed to a spot in the mulberry plantation, and she described the pomegranate tree, and the other trees: but she could not see the house in order to take "bearings," as I instructed her to do, and which she was well able to accomplish if she could have seen any building near the trees; but as all the mulberry trees are cut in the same way, and resemble one another exactly, all our efforts to fix on the exact spot within a yard or so were fruitless.

She complained also of the wind moving the leaves of the trees, and preventing her seeing as well as she could have wished; but she was very positive about seeing the spot to

which the spirit pointed. She asked the spirit to show her several other things and persons, all which she saw and described very accurately. But the most extraordinary phenomenon was elicited by the next day's sitting, which began, as usual, between ten and eleven o'clock A.M.

After the preliminary incantations had been gone through exactly in the same way as before, and the Seventh King had given the permission by a nod of assent, and "Ibraheem Chaweesh" had swept, as my daughter described it, "with all his might," I told her (always speaking in English) to ask the spirit to show her the "*Rowacy*," a hill about five minutes' walk from our house, when a short cut through the back garden was taken, where a mill is turned by a stream of water and a few willow trees near it. This she saw immediately, and when I asked her how she knew it was the place, she answered, "Why, I know the place as well as our own house. I see the mill and the water, and the willow trees, and the stepping-stones in the stream to cross over." I then asked her to ask the spirit to take her into the interior of the hill and show her what was in it. This was done as easily as anything else; she described being in the ground in the dark, and seeing the interior of the cavern or cave, and heaps of gold and silver coin lying about. When I remarked to her, "How do you see when you say it is dark?" she replied, "He has a lamp in his hand, and I see very well when he passes it round the walls." "But," I answered, "how can he have a lamp when you told me just now in describing this spirit that he had no arms?" She replied, "Yes, he had none; but when we came into the cavern suddenly an arm came out of his body and a light appeared in his hand, and I see now very well." I said, "Ask him to let you go down to the mill again;" which she did, and said, "Here we are again on the other side of the water." I said, "Describe the house above." She answered, "I cannot, because the trees intervene and the wind is blowing them backwards and forwards, and my view is intercepted."

I asked Shayk'h Yousouf if he had the power of keeping the picture in the water while the young lady went to lunch

and into the garden for a run, for her eyes were fatigued by looking so long into the water; he said he had, and taking out his rosary of beads from the pocket in the bosom of his dress, he opened it in a circle on the floor, near the basin of water, and after repeating some words told my daughter she might get up and run about. This she did during twenty minutes. She then sat down again, and saw the same picture in the water that she had left there; or rather she fancied she saw it.

I went out of the room and taking one of my servants, a Greek called "Hanna,"¹ aside, I ordered him secretly to go to the "*Rowacy*" and go up to the top of the hill, and when there to pick up stones and place them in the form of a cross on the ground, and to remain there until I sent for him; and I saw him off, running in that direction. When the five minutes were just about expiring by my watch, I asked my daughter what she saw? She replied, "The same place." A few seconds afterwards she said, "Now I see a man crossing the water over the stepping-stones and going up the hill." I asked her did she know who it was? "No, because his back is turned to me" (which would be the case if he went up the hill). Then she said, of her own accord, "I see him stooping down and picking up stones. Ah! now I know who it is, it is our servant Hanna." I said, "How do you know it is he?" She replied, "Because the wind has blown his jacket open, and I see the lining is red, and no one else has such a lining. Now I see his face quite plainly—it is Hanna!"

Just before this occurred, while I was waiting for the five minutes to expire, I had sent another servant to Hanna, unknown to any one, to tell him to come back, and ordered him to hold his arms at full length on his going up the hill. His name was "Serkees," an Armenian, who had that moment arrived from our summer residence in the mountains.

When the time had elapsed I asked my daughter again if she saw any one else, and she said shortly afterwards, "Yes; I see a man dressed in black going up the hill with his

¹ John.

"arms held out so (indicating how). Oh! it is 'Serkeess,' he has turned round and Hanna has given him a slap in the face. He is dressed in a 'Mehammedlee' suit of black cloth (which was the fact). They are tusseling together. Now they are coming down the hill, and are laughing."

I confess I was much staggered at this announcement. Neither she nor the Shayk'h had had the least intimation of the departure of the two servants, and the fact of her having seen them was astounding, setting aside the minute details of their acts when on the hill. On their return I questioned them, whether they had done what I had ordered them to do, and they assured me they had, and corroborated the child's description even to the pat on the face and the tusseling. I had spoken to my daughter all the time in English, and therefore it was quite impossible for the Shayk'h to know what I said, except indeed we suppose him to have been gifted with "second sight" and saw the expedition of the two servants intuitively; but then again how could he reproduce on the child's sensorium the Armenian, who had only just come down from the mountains, whom he had never seen, and so perfectly too; that the child recognized his face? she *could not* have seen anything in the water, for there *was* nothing there; she must have seen as in dreams, hallucination—but how?

This experiment I consider to be the most extraordinary event which has ever happened to me in my life. I have turned it over in my mind for years, and cannot arrive at any other solution than the one given and repeated over and over again by the Shayk'h, the agency of spirits acting on the imagination in some unaccountable way. Can my readers arrive at any other?

My mother, my wife, the steward, the interpreter, and the Armenian gardener "Hachir," who all witnessed this transaction, were equally astonished; there was no *possibility* of my own daughter deceiving me; indeed, the next day she gave unmistakable proof that she really did see, or fancy she saw in the water, for she pouted, and refused to sit again when asked to do so, because, she said, the first time she had

complained to the Shayk'h that the figures were so small that she could scarcely see them, and he promised her they should be shown to her larger the next time; and he had not kept his word, for the second time they were just as small, "no bigger than ants;" and it was only after a great deal of coaxing and reiterated promises from the Shayk'h that they would be shown to her of a larger size, that she consented to take her seat opposite to him, and she declared after the sitting was over that she *did* see them larger, but still not large enough to please her.

In the subsequent sittings nothing more remarkable was elicited; only the clearness of the objects represented to my daughter's sight, she said increased, and she described the costumes of the figures she saw very minutely, and what is remarkable, nothing misplaced, abnormal, or heterogeneous; she recognized "Ibraheem Chaweesh" the moment he appeared, which he always did, to sweep; and whenever she called him to show her anything, *but not otherwise*.

I asked Shayk'h Yousouf "If the spirits were all good?" He replied, "Very far from it; there are some very wicked, but they are not allowed their freedom." I asked him, "In what way?" He could not tell me. All he knew or chose to tell me was, that the spirits know not anything of futurity; and one of their laws, by which he himself and they were bound, was this: that they could not profit in any way by the "Mendal;" that is, if they showed him any treasures hidden in the earth, he could not touch them. Another law is, that all the inferior spirits are compelled to obey the persons he called "Kings," and particularly the one who always appeared the last; and that without his consent nothing would be shown to the children. I noticed he was always very anxious that his "*nod*" should be given, and then he seemed quite relieved and began to smoke his pipe. He told me also that there were Shayk'hs more learned than he was in spirit lore, and had greater power over the spirits. I asked him, "How do they come so quickly?" He replied, "There is no distance for spirits."

One thing appeared very certain: the children were not magnetized in any way, either in being sleepy or in any

kind of ecstasy: they were all quite in their usual state, looked up from the basin from time to time, and as soon as the pictures appeared became much amused and evidently enjoyed the sight, and as the area of the basin was so small, the objects which appeared to be represented there could not be really contained in it, as painted in a picture; and yet from the description given them "they were in the water," which, whenever a new picture was coming, became troubled, and then gradually cleared itself, like a dissolving view, and the children saw it distinctly, and so vivid was the appearance, that the "wind moved the trees to and fro!" They could count coins in a bag, and tell the number of silver and the number of gold! This last circumstance would go far to prove that the *seeing* was an illusion, for coins tied up in a bag cannot be counted except by the imagination, as in dreams, where they would appear laid out in order just as the caprice of the mind would suggest, without any reality. The same may be said when the child fancied she was in a cavern in the earth, and that the spirit held a light in his hand,—evidently illusion; but how is it effected? by working on the imagination? the thought? It cannot be called *illusion* either, for the *reality* of the two servants seen and described is unquestionable.

Those who have written about spirits have described the effect of their agency as if it were done through "mesmerizing the eye and the fibres of the brain,"¹ but as the spirits have no brains themselves (and yet they understand everything that is said, or even thought, to them—an admission absolutely necessary in the proposition that they communicate with us, and a *sine qua non* laid down by all spiritists) it is difficult to conceive how brains can be at all required in these operations.

Here we see evidently that the children in looking at the water *fancy* they see; but their material or physical vision is purposely taken away, in order that their *internal* vision or "mind's eye" should be free to yield to the impression to be made by the spirit. In this manner: the mechanical

operation of sight by means of their eyes is purposely abolished, by making them look into water in a *white* basin, because *there* he or she cannot see anything (for if there were anything which could be transferred to the retina other persons standing round them could see it as well), and then this object attained, their "mind's eye" is at liberty to be impressed by the image the spirit intends to communicate to their imagination; exactly in the same way as in dreams, hallucination, somnambulism, clairvoyance, &c., when with the eyes shut we see the most beautiful landscapes, persons, everything. No doubt the same results would be attained if their eyes were shut; but the Shayk'h has not the power of keeping their eyes always shut, so he adopts the basin of water, which being white intercepts all physical visual rays to the retina.

The most inexplicable part of this most extraordinary phenomenon, only to be accounted for by spirit agency, is the circumstance that the Shayk'h has the power to keep the picture as they say "in the water" more than half-an-hour, merely by repeating a few words, and opening his rosary of beads in a circle near the basin. It is a remarkable coincidence that in the book just referred to¹ there occurs the following passage. Speaking of crystal seeing, the author says:—"I have known cases in which the seer "has looked off, talked about subjects in the room, even "left the room for a time, and then returning to the crystal, "has exclaimed, 'Here it is, just as I left it.' The only "difference noticed has been some change in the position or "appearance of the persons in the crystal." This corroborates the fact of the child getting up and going into the garden to run about, and then finding on returning the picture she had been looking at still there.

But it is not by "mesmerizing" alone that the agency of spirits is accounted for; in the work just quoted and in other works on spirit² the belief in material visions and the bodily apparitions of spirits, their ability to rap and

¹ See "From Matter to Spirit," pp. 108, 116, and 117.

¹ "From Matter to Spirit," pp. 109 and 110.

² See De Mirville's books and others.

create sounds which are heard, their power of touching and burning hands, and of breaking articles, &c., are maintained. So difficult is it for man to divest himself of materialistic ideas!

All these phenomena have no material reality; how could they have? Spirits are ethereal—thought, in fact—and being *thought itself* they unite themselves with the thoughts of men, and cause them to fancy they *see, hear, and feel*; that is, we imagine we do these things, as in dreams, hallucinations, somnambulism, clairvoyance, &c., all natural phenomena of every-day occurrence to all of us.¹ There is nothing supernatural in the case, and the persons who have written so much on this subject have been deceived by lying spirits (a notorious fact admitted by all mediums), or the spirits have not been able to explain themselves as to the "*modus operandi*." And if tables have been turned, lifted up, &c., it has always been by the same power exercised on the minds of the parties, however numerous, for there are millions of spirits, and afterwards on their nervous systems, who unconsciously move the furniture, and fancy it moves of itself. The laws of levitation are suspended, it is well known, by the *will power* acting on the nerves, as explained by Sir David Brewster in his "Letters on Natural Magic," addressed to Sir Walter Scott. When at Venice he saw a man raised on *the points of the fingers* of six persons; all these phenomena can be accounted for in this simple manner by the agency of *thought* acting on the nervous system, and the whole mystery of supernatural agency easily explained.

In the eighth chapter, twelfth verse, of the Gospel according to St. Luke, Christ our Saviour says, "Then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." And in the same chapter, thirty-second verse, "And the devils besought Him that He would suffer them to enter into them (the swine)." This is a most remarkable passage. First, our Saviour tells us that the devil has the power to

enter into the *heart*, which means *possession* of the *mind*, because the power must first be communicated to the perception, before it can influence the heart, that is, the feelings; and afterwards the devils spoke to Him, and "besought Him." We must suppose they *spoke* by the mouth of the man "*possessed*."

It will not do to rely on spirits writing by the hands of children or persons, and class these manifestations as facts. Granting that the children and persons are "*bona fide*" honestly disposed, the spirits may mislead, as we know they assuredly do, and sometimes write villanously wicked things. But here we have an undeniable fact, that while asleep our thoughts conjure up (we have no other name for it), perfect pictures of places, things, persons, landscapes, &c., and we *see, hear, feel, smell, and taste*, and we know there is no reality whatever attached to these visions or sensations; therefore it cannot be anything else than the effect of the imagination, thought, in fact, which has been contriving all these scenes. How the pictures are formed, or where, is a mystery not yet explained; but the fact is incontestable.

Now, though it sometimes happens that voices or certain sensations, as cold, heat, &c., induce a train of thought while the body is asleep, *all* the scenes, ideas, visions, conversations, are certainly not caused by any sensation whatsoever, but have their origin and succession simply in the restless nature of the soul, *which never sleeps*; and whether the brain has or has not something to do with it, is of no consequence; certainly the eyes have none, and the thought, which is the soul, *sees, hears, feels*, and goes from one subject to another, very frequently with little connection to each other, but never without reason of some kind. If then the mind, imagination, or thought can *see* without eyes, why should not spirits, who are of the same nature, have the power of seeing without eyes also, and knowing without speech,¹ and by uniting themselves to the minds of chil-

¹ See in Appendix D. the story of Blake, the insane draughtsman in Bedlam, who declared there was no need of words to communicate with his imaginary visitors.

¹ See Appendix C. and D.

dren (or adults), canse them to see as they do? And that the children *do really fancy they see something* is an established fact, which has never failed of being made manifest, in Syria, in Egypt, wherever the "Mendal" has been practised.

And here I think it opportune to cite the experience in regard to the "Mendal," of one of the greatest savants who accompanied the expedition of the First Napoleon into Egypt, Monsieur Léon de la Borde. I will give the passage in his own words:—

(Translation from the French.)

"From all this concomitance of observations and experiences, a very positive fact results, which is, that under the influence of a particular organization (but no, because this can be brought about, and you can employ the first comer), and by a concourse of ceremonies, among which it is difficult to distinguish those which assist the operation, from those which are, as it were, merely in the train of the pompous ceremony, children collected from here and there, without any preparation, and without fraud being admitted as possible, *see in the hollow of their hands with the same facility as through a window*, men moving about, appearing and disappearing, to whom they speak (without knowing them), and who are produced at their bidding and of whom they have a perfect recollection after the operation is over. I record the fact, but I do not explain anything, for even, after having *myself produced* these surprising effects, I do not comprehend how I obtained these results. I only *establish in the most positive manner*, and I affirm that what I have said is true; and after twelve years have elapsed since I quitted the East, I make this declaration, because setting aside the absolute reality of the appearances, and even a certain exactness in the answers, I cannot admit that they have deceived me, or that I have been mistaken or have deceived myself about facts which have been repeated *twenty times under my eyes*, at my bidding, before a crowd of different witnesses, in twenty different places, sometimes

"between the four walls of my room, sometimes in the open air, or sometimes in my yacht on the Nile."¹

The late Duke of Northumberland (then Lord Prudhoe), when at Cairo in Egypt in 1830 (or 1831), was so astonished at what he saw the Egyptian magician—or rather Shayk'h—perform, that he went himself into the slave bazaar and bought a young negro boy, in order to be assured there was no connivance between the magician and the children. And Baron Hnghel, at Alexandria, in Egypt, in 1832, did the same thing, purchased a child, and ordered that one of his suite should steal something from him, unknown to any of the party, and to him; and the next day the Shayk'h caused the child to see what had been stolen, and at the same time the thief who, immediately on the child pointing to him, and saying, "It is you who stole such a thing," pulled what he had stolen out of his pocket, to the astonishment of all the party. A thousand instances might be cited of similar facts occurring in Egypt and Syria, the reality of which have never been disputed, and always on inquiry the same answer is invariably returned to the question, "How is this done?" "By the spirits."

¹ See "Revue des Deux Mondes," August, 1840. See also "*Des Esprits*," by Monsieur de Mirville, p. 285—a very interesting work as a chronicle of visions, apparitions, &c., but imbued with a false conception of the *modus operandi*.





CHAPTER XIII.

THE CONNECTION BETWEEN MESMERISM AND SPIRITISM CONSIDERED.

"And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know."—1 Cor. viii. 2.

LET us now consider the pretension of the child being *mesmerized*, and see whether the facts of the case hold out this supposition. I was acquainted with a French gentleman at Latakia in Syria, Monsieur Bellier, who had learnt the routine of the "Mendal" in Egypt, and who has frequently performed the operation, who believed to the day of his death that it was effected by mesmerism. Like Monsieur de la Borde, he could not tell how the thing came to pass, though he performed it himself; all he knew was that he went through certain forms, and repeated certain words, and the children had the faculty of seeing whatever they asked to see. Neither of them had any idea or knowledge of spirit agency, and the former attributed the phenomenon to animal magnetism, of which, however, he was quite ignorant, and his testimony is worthless on that account; indeed, in some measure the "Mendal" resembles mesmerism, without being the thing itself. No doubt, the spirit must be in intimate communication with the mind of

the child, in order to produce the images, which the child sees in his "*mind's eye*," as he would in a dream, and, what is still more extraordinary, is able to produce *his own image*, which the child recognizes immediately, crying out: "Oh! there is Ibraheem Cha'weesh!" but the Shayk'h who evokes the spirit, could not of himself produce the images by any power of his *own will*, as in mesmerism, because he is totally ignorant of the places the child asks to see, and of the language the child speaks; unless we suppose him to have the power of "*second sight*" himself, and even then it would be necessary that he should communicate to the child *the same power*; this he does not do, for in no case do the children know anything more than just what they see; and they are not in the least under any spell, or nervous affection, as in mesmerism; they look up, talk, get up, sit down again, and do not appear in any way affected by the operation, more than being very much amused and their attention engaged by what they see.

Some persons, to whom I have related the very extraordinary circumstances attending the "Mendal," have suggested that probably the water itself was magnetized by the Shayk'h; but there is a crushing answer to this: that if this be the case the Shayk'h would not be in any need of the child to serve as a *medium*, for the Shayk'h would himself be able to see in the water, whereas no one has ever pretended or attempted to bring about the "Mendal" without the ministration of a child, and it must be one still in the state of innocence; or if older, of weak intellect, except in the case of the so-called "*second sight*," and then the seer sees with his eyes open, but not materially with the eyes, because he is in a trance as Balaam described it, "falling into a trance, but having his eyes open."¹ But these cases are extremely rare, perhaps one in a million or more.

I asked Shayk'h Yousouf "why the spirits refused to appear to any but children?" He replied "he did not

¹ See Appendix E.

"know the cause, but supposed it was because they were "good spirits, and disliked being seen by any but the innocent "and pure in thought;" and I think he was right,—the cause must be, that being good spirits, they cannot interchange thoughts with those whose minds have been corrupted by evil impressions. And if the good spirits can communicate with children, the wicked can do the same thing, if permitted by God.

Still, there is a possibility that the Shayk'h, if he be a mesmerizer, might place the child's mind in a magnetic state of clairvoyance, and enable him "to see at a distance" as the somnambulists do, without himself being able to see anything,—like the mesmerizer, who never is in the same state as the patient. In order to enable my readers to form an opinion on the merits of the proposition whether the "Mental" be effected by means of animal magnetism, that is, mesmerizing, or not, I transcribe a correspondence which has passed between one of the first professors of the art of Mesmer in Europe, Professor Guidi, an Italian savant, who has published several works on the subject, and myself. And to throw a greater light on the matter, I state the following particulars:—

During the month of June, 1870, I saw in the Odessa paper the following advertisement:¹—

"MAGNETISM.

"The Professor Dr. Francesco Guidi, author of several "works on Animal Magnetism, and member of several "scientific societies, distinguished [décoré] by a medal from "the Jury of Magnetism at Paris, will proceed to make "manifest the truth and utility of the sublime and humane "discovery of Mesmer; and for that purpose will stimulate "artificially on the celebrated extra-lucid Somnambula, "Madame Louisa Guidi, the most marvellous phenomenon "of Magnetism, Somnambulism and Ecstasy.

¹ Translation from the French.

"PROGRAMME.

First Part.—Magnetism and Somnambulism.

1. Magnetism of the patient.
2. Abolition of sensibility.
3. Localization of sensibility and insensibility, according to the will of the spectators.
4. Catalepsy and partial rigidity.
5. The same state, at the will of the spectators.
6. Attraction, repulsion, and paralysis during the walk of the somnambula.
7. Distinction of objects belonging to the several persons present.
8. General catalepsy.—Apparent death and partial dissolution of this cataleptic state.
9. Supreme effort of attraction on the cataleptic patient.
10. Awakening of the somnambula.

Second Part.—Clairvoyance and Ecstasy.

1. Magnetic sleep.
2. Description of the temperament and character of the persons placed in communication with the somnambula.
3. Vision at a distance.
4. Rapture in musical ecstasy; poetic and picturesque attitudes; change in the physiognomy following the expression in cadence of the music.
5. On the cessation of the music, statue immobility, and complete insensibility.
6. Eccentric attitudes.
7. Sudden immobility, during ecstasy, produced by the will of the spectators.
8. Ecstatic singing of the somnambula.
9. Sudden paralysis of the tongue during the singing produced by the tacit will of the spectators.
10. Awakening of the somnambula.

Mr. and Madame Guidi are staying at the hotel, &c."

I.

Letter from Mr. Barker to Mr. Guidi at Odessa.¹

Theodosia, Crimea, 25th June, 1870.

SIR, After having read with great attention the books and pamphlets you sent me, entitled "*Il Magnetologo*," I have not been able to have a perfect idea of the phenomena disclosed by your science; and I require answers to certain questions in order to comprehend how the "*magnetic fluid*" acts, or at least the course this fluid takes, and the limits of its power. Be so good as to reply, in French or in Italian, to the following questions:—

1. Explain how the "will of the spectators" acts on the cataleptic patient.
2. And then in what way are the spectators placed by the thought in communication with the cataleptic lady? Are they magnetized by the magnetizer as well as she is? or by her?

Clairvoyance.

3. How are the spectators placed in communication with the somnambula? That is to say, are they previously magnetized by the magnetizer?

4. Is it necessary they should touch with their hands the somnambula in order that a magnetic current should be established between her and them?

5. In the vision at a distance, has the magnetizer the power of also following the thoughts (or rather the sight) of the somnambula? or, does his power cease as soon as she is asleep? I mean to say, is he also in a state of *clairvoyance* during her sleep; and, if he be not, why not?

Since he is in magnetic communication with her by the magnetic "fluid," which must remain with him until there be solution of continuity, when he de-magnetizes or awakens the somnambula.

Receive, Sir, the expression of my particular consideration.

¹ Translation from the French.

II.

Letter from Professor Guidi to Mr. Barker.¹

Odessa, 1st July, 1870.

. Here you will find the replies to the questions you ask. In the effects of magnetism the *will* is the moving power, the fluid the agent. The will is the spiritual force, and the fluid is the physical force, and the soul acts on matter by the united action of these two forces. It acts on ourselves by the action of our will which the secretion of magnetic fluid towards the brain renders active, and thus renders the flow more abundant.

The means used to produce this flow may be very different, according to the natures (*attitudine*) of the subjects, according to their state of sensibility, and the power of the magnetizer; but these effects are always produced by the same cause.

Experience has proved that this flow is more easily produced by means of passes with the hands, particularly on those persons who are submitted to the process for the first time, and for those who begin to magnetize. In this case, the magnetic fluid, starting from the nervous centres, and following the course of the natural conductors, the arms and afterwards the fingers, have in some measure some analogy with the electric wires of the telegraph.

These passes with the hands accelerate the flow, and at the same time concentrate more effectually the subject's attention by augmenting the passibility, and rendering the communication of the active fluid from the magnetizer easier.

You will find all this better explained in the "*Seven Lessons on Magnetism*," as also in several other works I have written, to be had of the bookseller Sanvito, at Milan, and in the library Marghieri, at Naples, Strada Monte Oliveto.

I now reply to the five questions.

1. When a person, man or woman, has been reduced to perfect magnetic sleep, with the total abolition of sensibility,

¹ Translation from the Italian.

and has passed into the state of *somnambulism*, he can in this state have the knowledge (*percezione*) of the thoughts of other people; and it is at this degree that the unexpressed will of the spectators can be silently transmitted to the person magnetized, the magnetizer permitting it, who, in touching the spectator's hands, establishes the magnetic current. But all the persons magnetized do not arrive at the degree of seeing the thoughts of others, and obeying the wills of others; whilst there are other subjects who are endowed with a more extended power of clairvoyance.

2. When the person magnetized is perfectly asleep and insensible, he becomes *isolated*; that is, he sees nothing but his magnetizer, and answers him alone; and this one (the magnetizer), as we have said, by touching the hand of another person, or causing him to touch the hand of the patient, puts him in communication with him (the magnetized). In this case, the somnambulist or somnambula answers not only to his or her magnetizer, but also to the person with whom he or she has been put in communication.

3. From what I have said it is easily understood that the persons placed in conjunction with the patient magnetized are not previously magnetized by the magnetizer, but become in a manner an "*alter ego*," that is to say, a representative of the magnetizer, who, by an act of his will (and all magnetic phenomena depend on the *strong will*), orders the patient to answer to the persons placed in communication with him exactly as he would do to himself.

4. We have already seen that to establish a magnetic connection, it is necessary that the spectators touch the hand of the magnetizer, or, with his permission, that of the subject magnetized. But if this last be gifted with a great power of clairvoyance, and he can easily read the thoughts of his magnetizer, he can by a single act of his own will place himself in communication with a stranger, and in that case it is not necessary that the hand be touched.

5. In the vision at a distance, and in all the extraordinary phenomena of intuition of some rare somnambulists, their lucidity is a precious gift to the magnetized and not of the magnetizer, he does nothing more than saturate with his

own vital fluid the person susceptible of magnetic influence by making the corporeal matter drowsy, abolishing sensibility and causing the life of association (*relazione*) to cease. In this state the spiritual part—the soul of the person magnetized—detaches itself in some measure from matter, and obtains that wonderful faculty of vision called clairvoyance. But the magnetizer not being in the same conditions does not see that which the somnambulist sees; but he can co-operate, however, in the good results of his lucid explorations by means of the moral conditions, which are favourable to him in a high degree; that is to say, by his faith, by his confidence, and principally by his desire of good. Magnetism in this view becomes a priesthood: the magnetizer is the priest, the somnambulist (male or female, when he or she is lucid) becomes the oracle.

If you desire further explanations I shall be happy to reply to your questions. In the meantime believe me to be, &c. &c.

III.

*Letter from Mr. Barker to Professor Guidi.*¹

Theodosia, 26/7 July, 1870.

SIR,—I take advantage of your permission to trouble you again. You have replied to my questions, but the mystery which envelopes clairvoyance remains as unseizable as ever. I will try and explain my meaning in as few words as possible.

In the East, where I have spent much time, there are three kinds of clairvoyance, but they are all entirely different, or even I may say antagonistic, to what you have explained in "seven lessons" in your periodical, "*Il Magnetologo*," and yet the result is the same!

Let us consider only two of these phenomena.

1. By one of these operations, it is always on children of seven to ten years that they work.

The child, boy or girl, is not magnetized, nor somnambulist, nor cataleptic;—at least, one cannot conceive in what

¹ Translation from the French.

way he or she could be magnetized when he or she gets up from the séance, runs about, eats and drinks, and in going back to the séance, he or she finds himself or herself clear-seeing all the same. The man who performs the operation does not magnetize; he only repeats, during the course of half-an-hour, prayers, or it may be incantations—incomprehensible—and burns incense. He does not see anything, and does not know anything of what the child sees, and has no communication with the child from the moment that the child begins to see.

The child looks in open day into a white basin filled with water from the well, or into ink placed in the hollow of his hand, or in anything else, and he sees at a distance, all that people may wish to ask him to ask the spirit to show him; he sees all that which exists in this world, no consequence at what distance (but not the future), and this during one or two hours, and even more, and is not fatigued.

In order to be well assured that there was no connivance between the man and the child to deceive me, I had my own daughter placed during several days, and she saw like all the others. But this is a fact, so well known, so common—patent to the experience of thousands of people in the East, that they have not the least doubt of the reality of this clairvoyance; though by what means this is effected is a mystery, because, like all which has any connection with psychology, it cannot be reduced to experiment.

2. By another kind of clairvoyance it is not necessary that there should be any agent. The man or woman "sees at a distance" all that is passing in the world (but not futurity). This kind, however, is very rarely met with.

3. By a third method the operation of divination is performed by sand and pieces of wood, and the people find all they wish to know. This is very common, but not so well authenticated.

How shall we explain all this?

The Easterns, without exception, say that it is done by the agency of spirits. That the spirits put themselves in communication with the mind of the child, exactly as you do when you put a spectator in communication with the

spirit or soul of the somnambula (her body being altogether null), and she sees into the bodies of the spectators the diseases, and conceives by intuition or instinct the remedies.

We have never been able to realize the existence of a "fluid" in these operations or phenomena in the East; and if it exists in magnetism, as you say, it cannot by any possibility exist in the East, in the one who sees without any agent whatever; and yet the effect produced by the clairvoyance in the East, and the one you obtain, that is to say, vision at a distance by means of a "fluid" have absolutely the same result. It is this "fluid" in magnetism (which however cannot be submitted to experiment scientifically, being psychologic), and the *modus operandi* in the East, totally different, which perplexes and mystifies me. If you act by means of a "fluid," how is it that in the East they arrive at the same result without its assistance?

In the operation by means of water, there would perhaps be a way of explaining it, if the water were subject to be magnetized. Is it possible to magnetize water in a manner so that the child might see in it landscapes, men, horses, &c. &c., in short, everything? and then what proof could be given that this water is really magnetized?

Let us suppose that it is done by magnetism, and that the man by burning incense can operate on the water; in that case, how comes it to be that he, who has this power, cannot see anything, and knows nothing whatever of what the child sees, for he is obliged to ask him continually, "What do you see?" This man, who is a simple peasant, smokes his pipe, and does not occupy himself with the matter from the moment the child begins to see the objects coming, which he has asked the spirit to show him.

If you can explain this great mystery in a reasonable manner, and can prove to my mind in what way this is magnetism, I shall be very happy to pay you your fees, and to thank you also very much, for I have never seen nor heard in my life anything which has mystified me as much as this matter, and I think that you also would be glad to learn that in the East such processes exist.

Receive, Sir, the expression, &c. &c.

Postscriptum.—I have been assured that children can just as easily be shown the objects in a mirror, but that this would frighten them; and I believe that it would do so, because by the description which my daughter gave me (mind, in a language (English) unknown to the man) of colours, &c., so vivid, that without doubt such things seen in a mirror would have frightened her.

There is a woman at Constantinople who makes the women and children look down into a well.

IV.

*Letter from Professor Guidi to Mr. Barker.*¹

Odessa, July 12th, 1870.

SIR, I proceed to the consideration of what you ask regarding the mysteries which envelope human clairvoyance, without, however, pretending to say the last word, *ultima rerum ratio*, seeing that it is very difficult to bring to light complicated phenomena in psychology, about which it has been well said,—

“Felix qui potuit rerum cognoscere causas.”

The facts in clairvoyance produced in the East, in a different manner to that effected by the disciples of Mesmer, were already known to me, because I also had seen them produced while in Egypt in 1863. Also at Constantinople during five months' residence I have observed similar facts.

The clairvoyance produced without the usual magnetic processes is not found only in the East. In Scotland there are persons endowed with “second sight,” who spontaneously enter into an ecstatic state, and become inspired, and seers. The Mystics of the Cevennes in France, who were so much persecuted, were also inspired and seers. Cagliostro, in a glassfull of water or in a bottle, showed his young disciples wonderful things. He also had a kind of magic mirror like those to be seen in the East. Now-a-

¹ Translation from the Italian.

days, hypnotism is well known to science, and particularly to magnetizers; that is to say, the sight, for a long time fixed and prolonged on a brilliant object, produces effects of auto-magnetism, effects analogous to those provoked (or stimulated) by the action of the magnetizer. A like or similar state to magnetism has been produced by holding for a long time, between the thumb and forefinger, with both hands, a disc of copper and zinc, wetting the four fingers with salt water or only with the saliva, and keeping the eyes fixed continually on the centre of the disc. In this case it happens that the action of hypnotism is increased by the action of electricity.

In the phenomena obtained by hypnotism and by auto-magnetism there is no communication of an exterior fluid, but only a spontaneous display of one's own fluid; a director is wanting, and consequently these experiments ought to be made with the greatest caution, and if possible, in the presence of an experienced magnetizer, who would be there ready to intervene in the case of an accident presenting itself from the result of nervous excitement.

Therefore the facts in clairvoyance can be produced by different methods, and independent of mesmeric action, and sometimes they can be produced spontaneously. In the numerous shapes which nervous disorders take,—among the hysterical, the cataleptic, the ecstatic, the convulsionnaires, &c.—we find wonderful facts of spontaneous clairvoyance. The celebrated Professor Cervelli, of Palermo, the first man in that University, has published an extraordinary account of this kind, exhibited in the person of a sick young girl called Ninfa Filiberto. Another Professor celebrated in Italy, Orioli, in a work on Magnetism, which he published at Corfu, cites several other similar cases. Many persons during the last moments of life have exhibited phenomena of a remarkable clairvoyance.

This last fact could perhaps give us the key to the mystery. Clairvoyance, whether spontaneous or whether produced by magnetic action, or by any other means, is a precious faculty of the soul, which, as it were, separates itself from matter. The soul, in some way unknown to us,

disembarasses itself of its mortal envelope and finds itself to have an entirely spiritual vision, reminding us of its Divine origin. What, then, should be done to place this soul in the conditions favourable for clairvoyance? Repress or subdue matter. This is why religions have taught it necessary to mortify the body by contemplation, prayer, and fasting in order to have celestial revelations.

Magnetizers by acting on susceptible subjects work upon the senses by sleep, and act in a manner that the material part should not be confronted with the spiritual part. The operations of Cagliostro, called "magical," and those of the Orientals, tend to excite the mind of the patient by words, by music, by motions, and by perfumes, which recall to us the tripod of the vaticinating priestess of the ancients.

In regard to what you tell me, I am sure your daughter would become an excellent somnambula, if she were magnetized, or an excellent medium if one applied himself to spiritism. But is this communication with spirits well proved, as believed by the Orientals and the modern spiritists? I cannot affirm it because I have never verified facts to convince me, nor can I absolutely deny it, because I know that the possible is infinite. I think, however, that the facts attributed to good and bad spirits ought only to be attributed to the clairvoyance of our spirit.

"Nos habitat, non tartara, sed nec sidera cæli,
"Spiritus in nobis, qui viget, illa facit."

In recapitulation of what I have said, which proves the human soul to be by its nature domineering and divining, as Tertullian has said it to be intuitive by nature, and controller of its own secrets, and independent of the laws of space and of time; and if after these short explanations you will ask me what part should we give to the magnetic fluid, I will answer that this is necessary to lull the senses of the patient, and to establish a homogeneous relation between him (or her) and the magnetizer; but when the person has been several times soundly asleep, the will alone,—the thoughts only,—the wish only, suffices to place him or her again in the same state.

Always ready for your communications, I have the honour to be, &c. &c.

V.

*Letter from Mr. Barker to Professor Guidi.*¹

Theodosia, 28 / 9 August, 1870.

SIR, I cannot tell you how much I regret that a professor so learned as you are should not have studied the phenomena of spiritism (I mean *real* spiritism, and not the pretended "mediums" who profit by the idea to speculate on the public), because you then would have been able to bring to light and decide the connection between magnetism and spiritism which I have so long laboured to discover! It is very unfortunate for science, I say, that a man so far advanced in the first of these sciences, and in others (a fact very obvious in reading your works), should not have had the curiosity or the opportunity to make researches on this subject.

Because it appears very evident to me, and even incontestable, that if the phenomena of clairvoyance (intuitive sight) exists, and that man can operate on his fellow-man, and place him in a state by which the soul of the clairvoyant, quitting its mortal envelope, puts itself in communication with other souls (sick or healthy), spirits who have no impediment through matter can with greater reason and more easily place their souls in communication with the soul of the clairvoyant or intuitive seer, irrespective of any means by which that state has been produced.

You tell me that the magnetizer by the sole effect of his will, which means his soul or his spirit, acts on the soul or spirit of the clairvoyant whom he has subdued by his magnetic fluid; they two think together, and the spectator even can think also with them, as his spirit has been put in communication with theirs.

What obstacle, then, would there be that this operation, entirely psychological, should not be performed by spirits themselves just as easily? if these spirits (or souls, for it is

¹ Translation from the French.

the same thing) exist? and we know very well that these souls are immortal and must necessarily exist, since God exists?

Your explanations prove the probability that the effects which I have seen produced in Syria could very well be the results of magnetism; but unfortunately you cannot affirm it, nor enlighten us on the causes which produce these facts, nor make these facts agree or correspond with a magnetic explication.

For instance, if it were magnetism, how comes it to pass that the child in looking at the water is not under the influence of hypnotism, nor of magnetism, since he gets up, walks about for half-an-hour in the garden, eats, &c., and on coming back to the water sees the same landscape (or image) in the basin, which he had seen before? and not another (mind) which his hypnotic imagination could suggest to him, but that very one which he asked the spirit to show him, and which consequently he did not know before, or could produce himself, for otherwise he would not have asked.

You will reply:—"That it is the man who by his will 'impresses the object he wishes on the mind or imagination of the child.'" But I say:—"If the man who has 'operated really magnetizes the child or the water, how is it that the child does not see anything before he asks the 'permission of the Great Spirit to let him see such and 'such things? and that these things are entirely unknown 'to the man who has officiated and to the child also?" This I verified very accurately by asking for things and persons in Europe of which an Oriental could not have any idea.

And again if it, that is, the effect, were brought about by magnetism or hypnotism, how is it that the children from eight to ten years old, a boy and a girl, without having undergone any impression or magnetic operation, ordered by their mother, who had consulted the "Sibyl," to look into their own well, saw there the person who had taken the purse?¹

¹ The wife of the captain of an Italian steamer at Constantinople.

I could propose to you other questions full of difficulties which follow necessarily from facts which are occurring in the East:—like the one that all the persons who perform this operation ("Mendal") do it in exactly the same way to make the spirits appear, that is to say, to that point of the operation; and that all declare it is by the agency of spirits that the children see, &c. What advantage have they in telling a falsehood? I think it would be more to their advantage to arrogate to themselves the merit of being magnetizers.

Receive my renewed expressions of distinguished consideration.

VI.

Letter from Professor Guidi to Mr. Barker.¹

Odessa, 14/26 August, 1870.

SIR, Pardon me for not having sooner replied to your very interesting letter of the 28/9th August, having been much occupied by somnambule consultations. After many flattering expressions, which I do not feel that I deserve, you ask me why I have not had the curiosity or leisure to study and make researches in spiritism.

I have not only had the opportunity and curiosity to investigate this mystery, but I have also sought every means of examining and studying in order to convince

Madame R—d—a, having missed her purse, was advised to consult a negress sibyl; she did so, and was told to make her two children look into their well at home, and they would see the thief. On her return home the children did this, and both cried out, "Why, there is Nina!" a great friend, who had been staying with them a few days before; "but she has a white handkerchief on her head, and not a dark one as usual." As this friend was a very intimate one, they disbelieved, not the reality of the vision, but the person, and said the spirits had put one person for another. Three days afterwards Nina came to see them, and said, "By the bye, I have found a purse in my pocket, which is not mine, and think I must have put it there when I was here, so I have brought it to see if it be yours." The story of the well was then related to her, and she declared that on the day the children looked into the well she had on her head a white handkerchief, an unusual thing with her.

¹ Translation from the Italian.

myself, in Italy, at Geneva, at Paris, and also in other parts of Europe. I have read attentively all that has been written on this subject, for and against it, that I might form in my own mind an opinion and obtain an explanation of this strange phenomenon. The result of my studies and of my observations forms the subject of a critical work on this matter which I published at Milan in 1867, and is to be had at the library of Madame Amalia Bettoni, entitled, "The mysteries of Modern Spiritism, and the Antidote against the Modern Superstitions of the Nineteenth Century."

I should be glad if you would procure for yourself this work, and afterwards that you would give me your opinion soberly and impartially on its contents.¹

You must not take me to be a systematic unbeliever, an antagonist *quand même*; I do not pretend to cut the knot, but only seek to place my own reason and that of others on guard against dangerous exaggerations and hallucinations. . . . Until further proofs be brought forward and the facts of spiritism be well authenticated, I will remain of the opinion of my friend at Florence, the celebrated Professor Lisimachus Verati, who writes on this subject as follows:—

"There must be something true in the phenomena which have manifested themselves in America; and it does not become us to be too difficult and punctilious on this matter after that daily and rigid observation oblige us to admit the positive truth of several very extraordinary facts appertaining to the turning of tables and other things (*pinaco-cinesi*). . . . Moreover, we have verified that those who show the greatest power (*gagliarda azione*) in these experiences, are subjects disposed to somnambulism, which power has later been developed in them by means of magnetism. Therefore, if the world has need of interpreters in order to be able to put itself in communication, or converse with these so-called spirits; if the answers, whatever they may be, are not altogether understood by everybody, and that much or a great part

¹ I have procured this book, and will speak of it anon.

"should be performed by the ministry of these 'mediums,' it appears to me that all this falls into the phenomena of somnambulism or pinaco-cenetism.

"I shall be leaving for St. Petersburg the last day of this month; you can address me there, &c.

"Receive, Sir, the renewed assurance of the particular esteem and consideration, &c. &c."





CHAPTER XIV.

REFLECTIONS ON PROFESSOR GUIDI'S WORK.

"Non nostrum inter vos tantas componere lites."

VIRG. *Eclog.* iii. 108.

WILL now proceed to lay before my readers the reflections which are suggested to my mind, after reading Professor Guidi's voluminous dissertations on Magnetism versus Spiritism, as set forth in his "Mysteries of Modern Spiritism."

This book contains much that has been written over and over again on the subject, and some anecdotes not generally known of impostors who have deceived the public, all over Europe, by the pretended evocations of spirits, table turning, rapping and pencil writing. He does not deny the reality of some facts in regard to spirit manifestations which have been witnessed by some of the most eminent men in Europe;—a great admission for him to make, but which becomes inevitable before an overwhelming mass of evidence, absolutely irreconcilable; but he refers them all to magnetic influence, "because the forces or powers in animal magnetism and electro-biology are sufficient to account for them without seeking any other."

This is not logical at all.

If the very marvellous phenomena which he relates in this book, and in his other works, to have manifested themselves through clairvoyance, by the agency of animal magnetism, quite as extraordinary and incomprehensible as

any that spiritism has ever pretended to, be realities, and the clairvoyant can read the thoughts of other people, and see what they are doing hundreds of miles away?—read languages quite unknown to him, and what is written in "books shut up, and wrapped up in a shawl," &c.,—surely spirits, who must be quite as farseeing, if they exist at all, have the power of doing the same thing.¹

If he can mesmerize, that is, act upon another person's thoughts, and put them in communication with the thoughts of a third person, merely by the effort of his will, why cannot spirits do the same? He does not deny their existence, because he declares himself to be a "strenuous spiritualist, but not a spiritist;"—a determined antagonist to the "school of materialists," "no longer possible," he says, "after the extraordinary revelations of the soul in lucid somnambulism;"—but he believes all modern spirit manifestations to be mistaken identity, and classes them under the following heads:—

1. Frauds on credulity.
2. Tables and other articles moved by means of the electro-magnetic fluid.
3. Facts of clairvoyance through mediums, analogous to stimulated artificial somnambulism.
4. Facts resulting from isolated or collective hallucinations.
5. Facts depending on the fortuitous or voluntary union of some of the above causes.²

In developing his views on these heads he takes for granted the action of a magnetic fluid or current, which he says all the learned of the present day admit does exist, and can act on another body, endowed with nerves, because this fluid follows the course of the nervous filaments, and is thus transmitted to the nervous system of that body;—and he thinks that a number of persons uniting together to emit this fluid from their persons would form a kind of

¹ "And Jesus knew their thoughts," &c.—*Matt.* xii. 25. "And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?"—*Matt.* ix. 4; *Luke* v. 22; vi. 8; ix. 47; xi. 17.

² See page 221.

Leyden jar or voltaic pile, and be able, by placing their hands on house furniture, to communicate this fluid or nervous impulse to it. (Unfortunately for this theory, inanimate things like tables and chairs have no nerves to be acted upon—an insuperable difficulty.)

For the “rapping” and “noises” he suggests “hallucination;”—that is to say, that the spectators are blinded by their earnest desire to see and hear supernatural awful effects; and this, like a kind of epidemic is communicated from one to another; while those who are not in the like disposition or frame of mind do not see or hear anything.

But we know by well-established experience, that hallucinations of the sight or hearing do not come suddenly; they are the effect of repeated intrusive thoughts which come spontaneously against the will, induced by certain physical infirmities, and ultimately remain fixed in the imagination,—in short, this state is generally a prelude to insanity, and has no similitude whatever to the state of mind of a number of persons present at a “séance.”

He declares spirit-mediums to be persons of exactly the same physical constitution as those endowed with clairvoyance or intuitive visions, and that the pretended manifestations of spirits by writing through them is nothing more than an imperfect state of waking somnambulism, under which these mediums unconsciously act, in a kind of individual magnetic state, to which their nervous system and their imaginations have worked them up; and that they attribute to the operation of spirits that which in reality is the effect of their own minds, *separated in some measure from matter*.¹ In proof of this he affirms that history speaks in all ages of “panics” and “visions” seizing suddenly whole armies, from fear and superstition, and cites many examples of such “hallucinations” being contagious.

And in conclusion he states that in some cases of spiritism there may be juggling connected with a “real

¹ There is not the least truth in this suggestion, as far as the “Mendal” is concerned. The children who are submitted to spiritual agency in the “Mendal” are in perfect health, and not chosen from having any tendency to nervous affections, or “impressionable magnetic natures,” as in clairvoyance.

instinctive unconscious clairvoyance;” or a “medium” of a very impressionable magnetic nature may truly believe he or she is in communion with spirits, and be made an instrument in the hands of designing persons.

But all this when viewed in the clear light of impartial criticism goes no way to elucidate the question in the problem before us. Animal magnetism may be a reality, and no doubt there are in nature the elements which are said to be used in its exercise,—as, for instance, the effects of the electric eel, &c., &c.; but the proofs that it is so which the professor brings forward, rest on just as insecure a foundation as the spiritism which he denounces in no measured terms all through the book. If the spirits, who profess to appear and to represent the souls of persons of note, such as Cæsar, Mark Antony, St. Paul, St. Peter, and even Our Saviour Himself,¹ are nothing more than impositions,—altogether myths,—which have no existence except in the imagination of the mediums, the same thing may be thrown in the teeth of mesmerists, who have a large army of the medical faculty of the world against them, and no doubt the difficulties in the way of proving facts in mesmerism are fully as great as in spiritism, since both lie in the field of psychology, which does not come within the scope of physical experiment;—and the same arguments against mesmerism may be used by spiritists, viz., that ocular and oracular demonstration may be illusions, &c.

“Why should not all clairvoyance,” they may say, “be effected by spirits?” This solution of the mystery would be quite as natural and reasonable an one, and more easily comprehended, than the one Professor Guidi gives, particularly since he declares the mesmerizer has not the gift of clairvoyance;—for spirits being ethereal must have the power of flying “quick as thought” in union with the thoughts of the mesmerized patient; while it is very difficult, nay, almost impossible, to conceive how the soul or thought when the body is asleep can leave it and roam to hundreds of miles, and yet remain attached to it, which with the ministration of disembodied spirits would be feasible

¹ Pages 74 and 273.

and natural. I do not affirm this, not having studied mesmerism,—I merely suggest what criticism might advance.

On the other hand, it is quite possible that there are laws in magnetism, that is, electricity, not yet well known, which may enable spirits to move tables, and rap, &c.; but the solution that they penetrate the minds of the devotees, and cause them to fancy they see tables turned, and hear noises, is much more probable, since we know positively, this is the means they take in the "Mendal,"—the most natural of all;—and having obtained complete mastery over the minds of the persons sitting round a table, or holding a pencil, they may cause them unconsciously to push it to one side, or to write (not always the most unexceptionable) phrases. Mesmerism and spiritism may both be right and both be wrong, in some measure;—the only fact which appears to be incontestable in our present state of enlightenment is, that spirits not only exist, but have also the power of influencing the mind.

He puts forth the argument that a certain intense state of nervous excitement or ecstasy can exist spontaneously even without any magnetic influence sufficient to account for the so-called spiritistic phenomena; but this cannot be the case in the "Mendal;" there the children are not in the least degree excited; and the excitement or eagerness to procure the appearance of the spirits in the Shayk'h ceases the moment the Seventh King has nodded assent, and then the Shayk'h begins to fill his pipe, and takes no more interest in the transaction.

The professor cannot explain the "Mendal" by the rules of magnetism or somnambulism; the patient in this last state, according to all I have been able to glean from the several books he has written, is only under the magnetizer's influence to a certain extent; the magnetizer himself does not become clairvoyant, like the patient; he cannot of himself create in the somnambulist by a stimulated artificial somnolency any clairvoyance or obtain it for himself. The "*gift*," as he always calls it, is a natural phenomenon. He has nothing to do with it, farther than to place the patient in a magnetic sleep and awake him or her again, "the magnetizer," he

says, "not being in the same condition, does not see that "which the somnambulist sees."¹

The same may be said of the "Mendal;" the operator does not see anything which the child sees; but then the child is not asleep—is not magnetized in any way, and cannot see what he wishes to see until he asks the spirit to show it to him. He cannot therefore be in a state of clairvoyance, or intuitive vision similar to the patient in a somnambulant sleep. As I said before, in my Letter No. 5, if the child could of his own power see, he would not ask the spirit to show him; and the Shayk'h cannot produce the image on the child's mind or imagination (the only way it can possibly be done, for it is not in the water), because he has it not in his own, not knowing the language the child speaks, and being totally ignorant of that which the child asks to see. Besides, if he could communicate his second sight or clairvoyance from intuition, in some unaccountable way, to the child, and impress the image on his mind, this would no longer be mesmerism, for Professor Guidi expressly declares that the magnetizer has not the *gift* of clairvoyance.

From what has been said, there appears to be a certain affinity between the "Mendal" and mesmerism, but not clearly distinguishable. There seems to be a faculty in thought of abstracting itself in some way from external impressions, and looking into itself, if I may use the expression; and seeing, as in dreams and visions, pictures with the mind's eye; and at the same time the faculty of uniting itself when in this state of brown study with the thoughts of others, and that the spirits avail themselves of this faculty to impress the images they choose on the child's mind. Perhaps some of my readers will be able to give a more satisfactory solution of the mystery. Professor Guidi has not been able to elucidate it: all his arguments are negative, and do not prove anything. After very carefully perusing the whole volume, "*I Misteri del Moderno Spiritismo*," I have looked in vain for facts or arguments showing how the manifestation of spirit agency is contrary to the laws of

¹ See Letter No. 2.

biology, and am the more surprised because, in speaking of mesmerism, the science he professes to teach, he inveighs against "those who reject facts which appear to be supernatural because they cannot explain them, while hereafter these very facts may appear to be quite natural when they come to be better known;" he does not show how or why spirits cannot communicate with us; and all his arguments are based on the probability (which he assures us to be a certainty) that they do not, because the tendency of modern science leads to the belief that all accounts of such manifestations appertain to times gone by, relics of the dark ages, when superstition was fostered by the priests for the subjugation of the minds of the illiterate classes by keeping them in ignorance: though at the same time he cannot help recording the fact that this belief in the supernatural, miracles, &c., has existed from time immemorial through all the periods of the world's history: all which pretended manifestations, under every shape and variety of expression, are, according to his views, "sufficiently explained by magnetism and electro-biology."

But is this logical?

It is, however, an important point gained by spiritists in the discussion that he admits certain manifestations, in many instances of apparently a supernatural nature, to have been witnessed by some of the most scientific men in Europe and in America (not likely all of them to be deceived), for which they could not account in any way: he also confesses that the members of the Royal Academy of Medicine in Paris refused to be converted to the full extent of his teaching in somnambulist visions and clairvoyance: and there are also in several paragraphs in this book repeated assurances that the writer is a fervent member of the Roman Catholic Church, and as such believes in the existence of spirits, saints, &c., but not in exorcisms, nor in Jesuits, whom he denounces in no measured terms.

I confess I am not able to go with him to the extent of believing that somnambulists can predict future events,¹ nor that he can "saturate a table with magnetic fluid so as to

¹ Pages 165 and 235.

"enable it to converse with him!"¹ The adepts in the "Mental," and the Automatic Seer, Il Bahlool,² have never pretended to pry into futurity, but merely to know what is going on at the present day anywhere by means of spirit agency: very much to be condemned, no doubt, as a practice, because forbidden by Revelation, and on account of its dangerous tendencies; but, as a means of proving the existence of spirits and of inspiration, most useful and important, for till now no plausible reasonable explanation has been given of this phenomenon; how it can be consistent with the actual facts in biology and psychology? and for this reason it has always remained a subject of controversy: but now the veil is removed, the *modus operandi* is patent to the most simple, since the key, the "Mental," is produced: every one who has dreamed is able to comprehend an analogy between dreams which he sees in his sleep, hallucinations, visions, ecstasies, &c., and the pictures which the child sees in the water (or rather he fancies he sees in the water) as the method adopted by spirits for their operations; and I flatter myself that this discovery will be found to be quite as important as any of the modern ones, such as steam adaptation, electric telegraph, photography, &c.; and if not as useful for general mundane purposes and for amassing wealth as some of them, it will be found to have some merit in leading the masses to belief in a future state of rewards and punishments, and fixing wavering sceptics; perhaps quite as much if not more than the "Aids to Faith" of a contemporary divine, and the 483 pages of Gillespie's "Necessary Existence of God," and other long dry theological dissertations; in explaining many accounts of apparitions, ghost stories, and spectral illusions, some of which cannot possibly be put down to the score of hallucination, panics, &c.; in engaging us all to be strenuously alive to the importance of resisting the suggestions of evil spirits, to whose fatal impressions by repeated backslidings, we are at last irremediably abandoned by the good spirits:³ for it is not possible

¹ Page 261.

² See Appendix D.

³ "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"—*Epist. Heb.* i. 4.

that a law of created nature should be altered to suit our caprice, our passions, or our selfish gratifications. Our Creator has given us a sufficient measure of intelligence and free will to direct our steps, and left our destiny in our own hands (for if there be free will there must be the power of erring, as if there be light there must be darkness): and has told us the limits of Divine mercy to the sinner are not seven times, nor seventy times seven, but infinite! What more shall we ask? Would it be reasonable that laws which must be immutable by their very nature should miraculously be altered to suit our convenience?¹

When we reflect on the millions of human beings, immortal souls, who live in this world without any thought about eternity, in practice leading lives diametrically opposed to the teaching of Christ, we are obliged to come to the conclusion that no one really believes in a future state of rewards and punishments, and that that state will be eternal, nor even that there is a God at all; and yet the innate principle, conscience, which is in them, makes them feel there may be some truth in what they have been taught from their infancy, but of which they are by no means convinced; and this uncertainty embitters their moments of reflection, and causes them to be afraid of death, because if God exists as a Being, He cannot approve the sort of life which is the average one in this "world's fashion,"—a round of amusement, or the race after wealth.²

And what causes this supineness, and becomes the origin of all the misery in the world? In the first instance, principally, the uncertainty about the existence and power of spirits;—a "halting between two opinions;"—the child is from the cradle enveloped in an atmosphere of fable; all

¹ The key the "Mendal" furnishes us with assists us also in some measure in comprehending the mystery of the Trinity. We understand now that there can be three (or more) spirits in one, but not three Gods. The *persons*, that is, the *substance* of Divine Nature (unknown to us now) cannot be *One*, but the spirits may be united.

² "The people sat down to eat and drink, and rose up to play" (*Exod.* xxxii. 6), that is, lived as if they were not bound by any moral duties, any more than the brute creation.

his first impressions are false; he is not supposed to be able to comprehend the nature of any proposition, and therefore false ones are put into his head, and when he grows up, he fancies himself to be still in the same atmosphere:—when he has been taught his catechism, and (if of religious parents) has heard every Sunday preaching at church, it is taken for granted that he must be a believer in the certainty of religious dogmas, and that when he grows up these principles will be evident to his mind by the force of habit; when he goes to school (if he has this advantage), he is instructed perhaps in Paley's "Evidences of the Christian Religion," or some other, and at the same time in all the false vagaries of the ancients; and when he becomes a man, we find lurking at the bottom of his mind a doubt in regard to the existence of spirits, which it is the fashion to laugh at as savouring of ignorance and superstition, because its evidence, the basis of all belief in a future state, does not come within the pale of experiment or scientific demonstration; and it is very pleasant for him to go to the Polytechnic Institution and see Professor Pepper show how spectral illusions can be created, and how apparitions are deceptive (when the machinery has been prepared beforehand); he is told he must "walk by faith and not by sight," which means there is no merit in belief which is palpable, but for the life of him he cannot do it (no more than can the affrighted child divest himself of fear on being told simply "don't be afraid"); and then he goes into the world to meet the several forms, and insidious disguises which infidelity puts on; and if he be of a serious contemplative turn of mind, and has no opportunities of investigation, he falls into materialism, or pantheism, or other phases of scepticism, all revolting to nature, destructive of all moral duties and principles of action, and culminating in the disorganization of society.

Of what importance must it be, then, to decide the question of spirit versus matter,—the arch on which all belief in a future state rests! Break this down and the whole fabric comes to the ground, and man's mind becomes a blank, a void, a frail bark tossed on the tempestuous sea of indecision, without a harbour of refuge, with nothing

but rocks and shoals all around, escaping from Scylla to be swallowed up by Charybdis! The habit or fashion of a denial of the existence of spirits, and ridiculing the idea—which has been coëval with man,—are fraught with the direst consequences, and it is not for nought our Saviour taught us to pray “that we be not led into temptation,” for He knew “the flesh is weak,” however much “the spirit may be willing;” and all those who turn into ridicule so serious a matter (while at the same time they profess inconsistently to believe in God) encourage without knowing it the spread of infidelity.

History is there to prove, and daily constantly recurring events before our eyes show us, that man is guilty of the most atrocious cruelties¹—even to little children, who by their innocent artlessness are so attractive and loveable,—the most horrible crimes revolting to our nature are perpetrated. Can there be a doubt that these acts and the thoughts which preceded them and caused them to be put into execution have not been the instigation of evil spirits? The most ferocious animals of the brute creation are not cruel, just because this stimulus, this prompting of the spirit, is wanting; they are impelled by their instincts to satisfy the cravings of hunger, and blood is their natural food; but, that necessary want satisfied, they have no premeditated refinement in cruelty like man, who has always manifested it not only in a savage, but in a civilized² state; and another striking argument is, that civilization, which tends to perfect and humanize man, in every respect except where the promptings of spirit interfere, has no influence in preventing from time to time the recurrence of most har-

¹ I will not harrow up the feelings of my readers by referring to the accounts of monsters in human form who have disgraced humanity; their name is legion.

² In the year 1757, when Paris prided itself on being *the most civilized* capital in the world, and the *affectation* of sensibility was at its highest, *all the court* of Louis XV. and the aristocracy paid high prices for windows from whence to see the execution of Damiens, a miserable idiot, who was *tormented to death* in the most horrible manner during *four hours and a quarter*. (See “*Revue des Deux Mondes*,” 1st Sept. 1870.)

rowing cases, which can only be accounted for by the instigation of fiends. Some persons have put these down to the score of insanity, and so they are treated in legal jurisprudence; but the proofs are by no means conclusive, and if true would only be “begging the question,” for it cannot be proved scientifically that insanity itself is not the effect of “possession;” numerous cases are on record, by which it is perfectly well substantiated, that murders, even of one’s own children, have been committed by the inability to resist the constant prompting of an internal “voice” (the very word always used by them). Medical works and the records of the courts of justice are full of such cases. And yet in all other respects, civilization changes the face of the world.

How are we to account for the fact that, while we are thinking of some matter, another thought, which has not the slightest connection with what we were thinking of, comes across our minds like lightning? and a minute or two afterwards all our efforts to recall this idea are fruitless,—no power of our will, no effort of memory, can ever bring it back!

If I am told my account of the “Mental” is incredible, I ask is it more so than the belief in the existence of a hundred millions of worlds, many of them larger than our own? is it more incredible than that God, who is present at the same time in such immeasurable distances, can see and know all the thoughts of countless millions of spirits? that the quick succession of thought in human beings, no bigger than atoms in comparison with those worlds, are known to the Being who sustains all the solar systems at the same moment, and not only in our little pea of a globe, but also in the hundred millions of stars full of millions of souls, the thoughts of whom have been known to that Being for ages! and that an account of every soul will have to be rendered at last, after a continued succession of ages (for all we know), which in comparison with eternity is only a moment of time! Or, to descend to things which come under palpable demonstration: is it more wonderful than the thousand and one phenomena of life

and intelligence in creation, of which we have all of us convincing evidence, without having been ever able to explain them? If we cannot comprehend the nature of God, who can be proved to be everywhere, because without His sustaining power no world could exist, is it reasonable to deny the possibility of spirits being also endued with a certain portion of omnipresence when we are just as ignorant of their nature? If we admit what Epictetus says in Xenophon, "that God is with us in our chamber and sees all our thoughts"¹ because He is a Spirit, how can we deny something of this power to all spirits who have been created in the "image" which is admitted to mean the spirituality of God?—at all events, we do not know anything to the contrary, and all the facts which we do know in psychology and biology tend to confirm and not to reject this belief.

I may notice here the inconsistency of this denial with the faith professed by the Greek and Latin Churches in the adoration of the Virgin and saints, who are declared to be able to hear the prayers addressed to them and intercede for sinners, and even to perform miracles through the pictures made of them, although thousands of these pictures or images exist in other places; because, if the spirit of the Virgin or saint be present everywhere at the same time where their images, to which the prayers are addressed, are, in order to be able to hear the prayers and grant what is asked, these spirits must be omnipresent, or else divided *ad infinitum* into as many parts as there are images or pictures, and then they would no longer be personal, which would be a contradiction and pantheistical; if omnipresent, then the same attribute must be conceded to all spirits; and yet no spirits are accepted as orthodox, that is, invested with the authority to plead for sinners, except such as have been "canonized" by these Churches. One inconsistency leads to another, and so on;—the prayers are of course addressed to the spirit of the Virgin or saint; but these Churches teach that their spirits were created by God like

¹ See note in Chapter II.

those of other mortals, and therefore can have no special power or innate efficacy, unless it be given to them by Him through these Churches, and if any idea be attached to the spirit united to a supposed perfected body of an unknown nature of the Virgin or saint, this is materialistic; for, in the case of the Virgin, if superior sanctity be pleaded, in consideration of her body having been during life the receptacle for a short time of our Saviour's body, the adoration would be materialistic; they call her the "Mother of God," but as she cannot be the mother of His Spirit, the adoration paid to her under this idea is also materialistic. Again, if a miracle is to be performed by the picture, the prayers addressed would be useless unless the spirit were there present to hear them, and also present at the same time in thousands of other places, for all the images have an equal right to the sacred presence. Some saints are admitted as canonical, that is, invested with a sacred authority by one Church, but rejected by another. Saint Maron, by the Maronites; Saint Barson, by the Armenians; and as to Saint George, he is a general saint, admitted even by the Mahomedans and Ansaree, and other sects in Syria, and performs more miracles than any of them.

In stating facts relating to the "Mendal" simply as they have occurred, I give a solution of the phenomenon, which appears to me to be in harmony with the known laws of biology; but I do not mean to exclude any other which may be brought forward; on the contrary, I hope my observations may lead to farther research and discovery in the interests of truth and of benefits which cannot but accrue to humanity in the direction of moral and religious practical action,—convinced that something must be done to stay the fearfully destructive tide of infidelity which is gaining on the world by the subtle, insidious machinations of Materialism and Ritualism on one side, and the open hostility and sophistry of Rationalism on the other, both tending to the same end: ultimately the disorganization of society. We live in an age of inquiry; but from the middle of last century the world has been going towards complete scepticism the more scientific it become, and

therefore it is necessary that an effort be made to fix people's ideas on the limits of science in regard to spirituality and the tendencies of Materialism and Rationalism; for the greater number of men and women do not believe in spirits at all, and those who do are impressed with the belief more as a matter of habit than serious conviction, and it does not influence their actions in the slightest degree.

Churches have laid down certain points of credence called "doctrine," on which ecclesiastical laws have been framed, founded in part, on that which each believes to be the meaning of the Scriptures, and in part on the opinions of "holy men," supposed to have had the best opportunity of knowing the truth from having lived in the first ages of Christianity; and to this teaching each attaches the value of "orthodoxy," and calls any other by the name of "heresy," holding that all who form part of such community must accept and are bound to believe all the points without presuming to criticize them, because it is impossible, they say, for a finite understanding to form any conception of the nature of the Deity, or of any of the great mysteries to be found in the Scriptures, all of which, however, are based on spirituality,—the foundation of all. Dissidence of belief in some points is not of much consequence, but certain material deviations lead to infidelity in some shape or another. I have shown the great force of habit: how man, from childhood to manhood, in every religious community, is led to believe implicitly whatever that community teaches, and during the feudal times, before the invention of printing, this was a very easy matter; but now that there is little chance of our returning to feudality and the dark ages (though military despotism is striving hard to get us back to them), the spirit of inquiry, which cannot be restrained, impels those who have not the means or leisure for investigation to that state of uncertainty about spirits which terminates in Materialism, Ritualism, Pantheism, Rationalism, Atheism, or to the state which closely follows on them—"Fetichism;" and I think I shall be able to show in the Second Part of this work how this is brought about, and how they all tend to social disorganization.



THE MENTAL.

PART II.

MATERIALISM AND RATIONALISM.





PART II.

MATERIALISM AND RATIONALISM.

CHAPTER I.

THE CONSEQUENCES ATTENDANT ON MATERIALISM CONSIDERED.

"Nihil honestum esse potest, quod justitia vacat."—*Cic. De Off.* i. 19.

"The prince of the power of the air, the Spirit that now worketh in the children of disobedience."—*Ephes.* ii. 2.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—*Ephes.* vi. 12.

IT is an established fact, beyond all contradiction, that Christianity effected a degree of moral transformation in the world, by proclaiming the spiritual liberty and spiritual equality of all men—justice to the poor, to the enslaved, to all the victims of human pride and ambition, who were raised by its teaching to the highest rank after death, and thus rescued spiritually from the sufferings and bitter deceptions of this world's trials and woes. The charity which it inculcated was not a new precept, but the method of its application *to all men equally as brethren*, even to the forgiveness of injuries, went far beyond the Mosaic law, and the philosophy of the Stoics; and the motive held out for its exercise rested on the spiritual faith in another world. We have seen how insignificant and

vain were all the systems of philosophy of the ancients in their attempt at enlightening mankind on the principles of *duty*, in the search after happiness; indeed, some of the virtues extolled by these "ancient sages," as, for instance, infanticide, are revolting to us moderns, and punishable as crimes.¹ Philosophy could only suit a very small part of the human race; for a man must have faculties brought to a certain point of culture to understand the nice distinctions of the Stoics, and even the earliest philosophers; whereas the Christian religion speaks to the conscience and to the intelligence of the most simple—even to children. One is a study of many years, the other an immediate revelation.²

And what was the force which caused this transformation? It was the spiritual tendency of all the tenets of Christianity. The "spirit that quickeneth," for "the flesh profiteth nothing"³—it was the moral force of its vivifying principles; for there is not one word or thought which can be construed or distorted to mean anything materialistic in all the teaching of Christ; and if that teaching had been taken as the only rule and guide of the generations which succeeded his dispensation, a far greater and more lasting transformation would have been effected; but unfortunately this could not be; all nations were then hopelessly addicted

¹ Plutarch, one of the most enlightened of the Academic philosophers, and a priest of Apollo, praises the act of Attalus, King of Pergamus, who put to death his own children, in order to leave the crown to Stratonice, his brother's wife, and his brother's children! Aristotle advocates infanticide, and declares that the law should fix the number of children, and that the mothers shall be compelled to kill their children, when exceeding the prescribed number (Arist. *Polit.* lib. 8, ch. 3). Plato and other philosophers speak in the same sense (Plato, *Repub.* lib. 5).

Chrysippus declared himself in favour of marriages between father and daughter, mother and son—and, most monstrous of all! according to Diogenes Laërtius, in his "Treatise on Right," Chrysippus advocated the eating of the bodies of the dead! So much for "philosophers!" They maintained there were no different degrees of sin or crime, which Horace ridicules.

² "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—*Matt.* v. 3.

³ John vi. 63.

to such depravity, inhuman cruelty, and vice in every shape, that even the Jews—God's chosen people, the most morally enlightened—were declared by Josephus, their historian, "to be so utterly beyond all hope of reformation, that if Titus had not been the chosen instrument of their punishment, it was to be expected that Divine wrath would have manifested itself openly by judgments from Heaven." And if this was the state of the most enlightened nation, what was that of the others?¹

The state of the Roman world had become so dreadfully wicked, so immoral, so depraved, so horribly cruel,² that it could no further go: every act the most revolting was committed in the temples,³ and the most debasing materialism formed the whole of the Pagan religious ceremonies and unmeaning forms; because no spiritual ideas whatever were attached to them, many being obscene rites, not to be named in any book, in compliment to the vices of some of their gods; and it was on these materialistic ideas and false conceptions of the Divinity that the religion of Christ was grafted; for the conversion to Christianity came by such

¹ After the taking of Thebes 6,000 were massacred and 30,000 sold as slaves. Alexander the Great ordered all the inhabitants of Tyre to be killed—15,000 were saved by the Sidonians, all the rest were destroyed!—2,000 which had been spared by the soldiers were afterwards crucified on the beach! Napoleon the First imitated this barbarous act, when at Acre he put to death the prisoners his generals had spared!

At the taking of Jerusalem by Titus a million of souls are said to have been there, the greater part of whom were massacred. In 700 years the Temple of Janus was only shut three times, on the occasions of peace between the Romans and their neighbours:—once under Numa, another time after the second Punic War, and the third time in the days of Augustus. This Emperor, one of the most polished of men, the patron of the arts and sciences, at the taking of Perugia caused 300 of the most noble knights and senators to be sacrificed on the altar of his uncle, the god Julius Caesar; they were the partisans of his rival, Antony.

Tamerlane, on taking Bagdad, put all the inhabitants, 800,000, to death. He destroyed Syria so completely that it never became populous again.

² See Gibbon's "Decline and Fall."

³ See Tertullian.

very slow degrees,—during three hundred years and more,—that the people could not be induced to depart from their inveterate habits, and accept the self-denying precepts of the Cross. The edict of Milan by Constantine, legalizing the Christian religion, was in A. D. 313, and the invasion of the Barbarians on the Roman Empire, which followed immediately after (A. D. 376), tended still more to assimilate the pure teaching of spiritual revelation to the fantastic creations of the Pagan ritual; because the barbarous nations introduced into Rome each their own gods, to the worship of whom they were fanatically addicted. The Emperor Constantine, erroneously surnamed the “Great,” was not a sincere convert to Christianity, and countenanced, from political motives, the adoption into the Church of rites and tenets completely opposed to the Gospel; and perhaps the resistance he met with from all classes, and particularly from the priests, was an insurmountable obstacle.¹ Certain it is, that the scenes acted at the different Councils during the fourth and fifth centuries reveal a state of things among the bishops and clergy anything but Christian; Macedonius, Bishop of Constantinople, had to pass over 3,000 dead bodies in order to be enabled to take his seat in the church. At the election of Damasius, Bishop of Rome, 130 corpses

¹ Tacitus, one of the most truthful of the Roman historians at a time when the nation had not yet arrived at the lowest ebb, says:—“The most complete social demoralization pervades all classes. The holy rites of religion are profaned; adultery has become habitual; the neighbouring islands are peopled by exiles; the rocks and other places little frequented are constantly the scenes of secret murders. Rome itself is the theatre of the most monstrous crimes: a noble descent or riches are sufficient to mark the possessor for the assassin’s dagger; the ambition which aspired to high functions in the state, or the modesty which refused them, are both criminal; virtue is a crime which leads to certain destruction: informers receive openly the salary of their iniquity. Execrable race! who pounce upon, as lawful spoil, the government of provinces, the priesthood, and even the direction of public affairs: nothing is sacred, nothing is out of the reach of their rapacity. The slaves are bribed to accuse their masters, even when their own natural villainy does not impel them to do so: the free men betray their benefactors, and he who has lived without having an enemy perishes by the treachery of a friend.”

covered the floor of the hall: the rival parties had called to their aid a crowd of gladiators, conductors of public vehicles, and the scum of the city, and the imperial troops were called in to put a stop to the bloodshed. At the Council of Ephesus, in the reign of Theodosius, one of the bishops was so severely beaten and trodden under foot by the priests of a rival bishop, that he died six days afterwards. The Patriarch of Alexandria in Egypt brought to the Council 1,000 ruffians, armed with clubs, to enforce his views. Indeed, it would have been quite miraculous, if on the establishment of Christianity, its pure doctrines should not have been perverted and corrupted by a priesthood who had everything to lose, and that such perversion should not have been accepted by a population whose moral degradation had arrived at the lowest degree, and who were incapable of abstract ideas. The genius of the Romans was never intellectual, like the Greek, but material and practical; and the nation could not be transformed suddenly, and divested of its old habits. Draper says: “Mixing the ancient belief, which had become habitual, with the new, it was impossible for the vulgar to come out of the vicious circle they had been in so long; and the feasts of Augustus continued to be celebrated at the same time, and with the same rites, as the feasts of Saint Peter, and the image of the Virgin Mary was carried in procession annually to the River Tiber, in the same way as before that of Cybele had been; in fact, the greater part of the Pagan customs and ceremonies, incense, lights, vestments, &c., were preserved. Ignorance and sordid interest loaded humanity with a load which more than ten centuries have not been able to overthrow entirely.”¹ History is there to prove, that for full a hundred years after Rome had become in profession a Christian city, the horrid bloody scenes of gladiators were still in vogue, and the same customs prevailed in other towns wherever there was an amphitheatre (A. D. 405).

If Pagan practices had been only preserved in some unimportant ceremonies and customs the harm would not

¹ See Draper’s “Intellectual Development of Europe.”

have been so great, but unfortunately the whole system was impregnated with the pungency of the old leaven; materialism was continued in the spirit of the new religion, because it had formed the staple and pith of the old, and beginning on this foundation, by slow degrees, it advanced steadily with the increase of ignorance, and degradation of the people by intermixture with barbarians, from one step to another, and gradually obtained such immense proportions that it succeeded in absorbing the whole purity, simplicity, and spirituality of Christianity, and the new religion became as evil in its tendency of drying up the sources of charity and liberty, as the old Pagan one had been; until it could no longer be recognized as that of the Gospel.¹ The Greek and Latin Churches covered their coats with so many frogs, finery and patches of different colours, that the original colour of the cloth could no longer be distinguished.²

The decisions of the numerous Councils held to settle

¹ If a list were made of the religious conceptions and dogmas which were introduced into the Greek and Latin Churches according to their different dates it would be seen that these innovations became more and more outrageous in proportion as the people became more ignorant. Dogmas and practices which would not have been suffered to prevail for a moment with the pure Roman races, found a ready acceptance by a barbarous and mongrel degraded population. The adoration of the Virgin and Child, a corruption of the worship of Isis and Horus; the invocation of saints; the exaltation of virginity; the miracles performed by relics; absolution obtained by gifts or money paid to the clergy; the adoration of images (resisted for nearly 200 years); purgatory; the sale of benefices; materialization of God, who is gifted with eyes, hands, and feet; the merit of pilgrimages; the praying for the souls of the dead, to be bought with money; the clothing of spirits with bodies; interdiction of the Bible to the laity; the doctrine of supererogation, thereby doing away with the Atonement; transubstantiation; and at last the sale of indulgences by the priests. "Ignorance is the mother of devotion," was the favourite maxim of Pope Gregory I., falsely surnamed "the Great," for he burned the library founded by the Emperor Augustus, and mutilated the statues, and succeeded so well in destroying all the books in Rome, that when Pepin asked Pope Paul I., successor of Gregory, to send him all the books he could, only three were found!—a hymn-book, a grammar, and the works of Denys the Areopagite. (See Draper's "Intellectual Development in Europe.")

² See Dean Swift's "Tale of a Tub."

points of theological doctrine, which in reality were only the rival disputes and strife of ambitious prelates, often contradicted one another, and they always required the assistance of the secular arm to enforce them; and the people yielding to force, and nothing else, since the secular power was necessary, lost all respect for religion because the sacred character of the decisions was destroyed.¹ Self-interest, which so transforms the judgment that men are really unable to see the truth in its proper light, and an inordinate ambition in the governing classes and the priesthood, who strove to educate the people in such a way as that they could be easily enslaved, and by keeping their minds in ignorance prevent them from vindicating their rights and throwing off the yoke which oppressed them, were the motives and causes which brought about the corruption of Christian doctrine; in this they were materially assisted by the women, who would not give up their pagan customs, and who continued to instil into their children's heads the old errors, prejudices, and habits, which, becoming "second nature," altered the precepts of Christ so completely, that it took more than a thousand years before the Reformation could separate the true from the false; and even to this day the transformation has not been completed, for, either modern society is faulty, or the religion which Christ came to teach does not suit it; though in reality, we have no right to conclude the latter, since the experiment has never been tried.²

¹ During the fourth century forty-five councils were held, of which thirteen were favourable to Arius and the Arian heresy, fifteen against them and seventeen for the semi-Arians.

² Modern society, in the present day, is racked by numerous systems proposed in the sense of remedying the ills which the excess of population, in some countries, and the invention of machinery in others, and various other causes, have produced in the social condition of the labouring classes—it would be curious to see what effect political institutions based *strictly* on the teaching of the Gospel would have. I remember having asked a high Turkish functionary if he knew the meaning of the word "*politica*," which he used so often in conversation, and which the Turks have borrowed from the European vocabulary, for it is not a Turkish word. "Certainly," said he, "I do; it means lying." This speaks volumes.

Education does not only form individuals, but entire nations; and it was the interest of the rulers and priests to fill the heads of the masses with puerile, false, ridiculous fancies, in order to drive out common sense, ideas of justice, of reason, of freedom, &c., and by pomps and ceremonies, holidays, feasts, and amusements, divert their minds from politics, and give them habits of idleness, and corrupt their morals in order to lead them more easily; and in this they found natural willing elements in the people themselves, and they succeeded so well, that the masses became plunged in the greatest ignorance, and debased, for more than fifteen hundred years, to such an extent, that it would be impossible for us moderns to believe it, were it not recorded in hundreds of volumes by different writers, and its effects still patent to our eyes in traditionary habits and practices, not yet rooted out.

In carrying out this programme, or scheme, it was necessary that the whole tenor and tendency of the Gospel should be altered; therefore, for the Atonement made by Christ, they substituted the mediation of the Virgin and Saints through the ministry of a priesthood, and a "Pontifex Maximus" (under another name), who to all intents and purposes, continued to go through the "sacrifices" and "ceremonies" of old as in the Pagan times; inventing very ingeniously an innovation, the absolution of sins, unknown to the Pagans, thereby establishing a debasing infirmity; for when men became by degrees habitually accustomed to rely on such an assistance to atone for their sins, a deadening of the moral sense was the result. The distance which separates man from His Creator is so great, that the mediation and substitution of the Son of God,—in fact, God Himself, as a means of salvation, can have no evil influence on his heart;—on the contrary, a purifying effect, by raising it to the adoration of Infinite love and mercy; but when a mortal like himself becomes the mediator, or imaginary spirits invested with supposed sanctity, of whom nothing positive is known, except that they had resided in mortal bodies during their lifetime, become the mediators, a demoralizing effect is the result; and when to this is

added the power of purchasing with money (a material substance), an exemption, or assistance, all religious impressions vanish at once, and pride, self-sufficiency, hardness of heart, and indifference take their place.

Instead of the inward vivifying principles of action which Christ taught should be in the heart,¹ they substituted unmeaning forms and ceremonies in which the heart had no share whatever;—instead of warning and deterring men by the fear of punishment in another world, they substituted money to be paid for the souls of the dead, who were said to escape that punishment by the prayers of the priests, but which money was clearly for the material use of the said priests; they were taught also, that it was only necessary to go through certain forms and repeat certain prayers, or hear certain prayers chanted in an unknown language, in order to obtain salvation, and everlasting felicity, laying stress on the material act, and scrupulous observance, and not on the conscience, thus leading the mind and heart to a confirmed habit of coupling all mental operations of a religious nature with a material object; and soon afterwards feelings and acts of a like kind became habitual. Thus public morality was ignored and set aside, because private morality could be compounded for by money, which is a material substance, and these acts of the mind often repeated eventually led to a carelessness for the heinous nature of a dereliction of the moral law, and the absence of all compunction and shame in the daily perpetration of such sins, which soon after again became crimes.²

¹ "Ye hypocrites, well did Esaias prophesy of you, saying, This 'people draweth nigh unto me with their mouth, and honoureth me 'with their lips, but their heart is far from me. But in vain they do 'worship me, teaching for doctrines the commandments of men.'—*Matt. xv. 7—9.*

² Basil II., Emperor of Constantinople (A. D. 981—1018), to get rid of 15,000 Bulgarian prisoners, divided them by companies of a hundred; he caused ninety-nine to be blinded entirely, and the hundredth had one eye left in order that he might lead the ninety-nine to the Bulgarian king, and so with all the fifteen thousand! The king was so much shocked that he died two days afterwards (A. D. 1014). And yet this monster of cruelty called himself a *Christian* Emperor! Such are the effects of materialized religion!

These principles and practices were adopted both by the Greek and Latin Churches; but, not content with this, they proceeded to materialize still more the minds of their flocks, by teaching that the words in the Gospels and Epistles were to be interpreted in a literal, that is, a material sense (in spite of the glaring fact that there is not a materialistic idea or tendency to be found there¹), because it suited their plan of debasing their minds, and diverting them from everything spiritual, knowing that all vices, brutality, corruption, hardness of heart, villainy, looseness of morals, want of principles, in fact, all evil, proceed from the absence of spirituality; and the opposite, virtue, morality, rectitude, and all good proceed from noble spiritual aspirations, graphically described by the Apostle Paul in his Epistle to the Galatians.²

In this intent they declared that the bread and wine in the Lord's Supper became miraculously the real body and blood of the Saviour; but whether it became a living body

¹ "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—*John* iv. 24.

"My kingdom is not of this world."—*John* xviii. 36.

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For to be carnally-minded is death, but to be spiritually-minded is life and peace. Now if any man have not the spirit of Christ he is none of His," &c.—*Romans* viii. 2-10.

"It is the spirit that quickeneth, the flesh profiteth nothing."—*John* vi. 63.

"It is the Spirit that beareth witness, because the Spirit is truth."—

¹ *Epist. John* v. 6.

"For the letter killeth, but the Spirit giveth life."—2 *Cor.* iii. 6.

"Where the Spirit of the Lord is there is liberty."—2 *Cor.* iii. 17.

² "Now the works of the flesh are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—*Gal.* v. 19-24.

A hundred other texts may be quoted in this sense; and not one contrary to it.

or a dead body, or what became of the living principle, they never pretended to say, declaring it to be a "mystery," because it suited them to take the words of the Saviour in a literal, that is, materialistic sense, though contrary to all the spirit of Christ's teaching. By these means, instead of liberty, brotherly love, humility, and charity, they substituted slavery, hatred, pride, intolerance, persecution, and the most cruel spiritual and physical despotism, causing all the misery and horrors of the subsequent ages, which relapsed into barbarism, and for centuries deserved the name of the "Dark Ages." Liberty, justice, principles of morality, duty, shame, no longer existed; conscience was stifled by the quietings of material compensation, by money and penance; and habit quickly reconciled this religion to the heart of man, because it was made by him, and like him, was vanity, emptiness, and corruption; the living and vivifying precepts of the Divine Master were removed and replaced by absurd unmeaning ceremonies and materialistic lifeless superstitions; the reality of the Living Spiritual Body of the Gospel was gone, and nothing remained but the empty shadow.¹

The great wonder seems to be, how a system which left no room for intellectual progress could last for so many centuries; but the reply to this is very obvious: to "love one's neighbour as one's self" is very contrary to man's

¹ On the other hand, it cannot be denied that the old system in the feudal times was an improvement on the Roman monstrosities: the sentiment of universal charity could not be hid under a bushel measure, and this produced the establishment of permanent institutions for the relief of the poor. The convents and churches were the refuges of the oppressed. The democratic element in the system tended to give ideas of equality. The social condition of man from his birth to his grave was intimately connected with the system, and afforded him support and consolation in all stages of his life. The social condition of woman from being the slave was ameliorated to being the equal of man, and by the re-establishment of the family the ties of society were strengthened and illegal unions discountenanced. At a time when all was rapine and licence, the Churches upheld their domain inviolable, and offered a sanctuary to all the oppressed. For all that, it has been a question of dispute in modern times to decide whether these advantages compensated for the evils the system inflicted during so many centuries.

nature (this precept, however, the rulers and priests took great care not to interpret in a literal, material sense), and yet no society can exist without it, or at least a modification of it. Another reason, and the most potent, was the absence of printing, not yet invented, and consequently the spread of knowledge was extremely slow, and it was an easy task then to keep the people in ignorance; but once freed from this depressing influence, the world could no longer remain stationary. Intellectual progress vindicated its rights, and the old worn-out system of falsehood could no longer impose on suffering humanity, and be a stumbling-block to social progress. The great crime of robbing man of his birthright,—of robbing his soul of the treasure bequeathed to him by the “testament” of Christ,—the impious act of personating his Creator, and arrogating the right to enslave his liberty of thought, and trample under foot an immortal soul,—were brought to light, denied, and repudiated. A new era opened; but as human nature is always the same in all ages, much of the old leaven still remained—could not be eradicated; and the new systems have all partaken more or less of the rotten materialistic theories and practices.

If we analyze the causes which led to the French Revolution of 1792, we shall find one of the principal to have been the false ideas imbibed by the imitation of the Romans handed down through the dark ages. “Can we mistake,” says Bastiat,¹ a political economist too little known, in his

¹ “L'esprit de la révolution au point de vue qui nous occupe se montre tout entier dans quelques citations. Que voulait Robespierre?—‘Elever les âmes à la hauteur des vertus républicaines des peuples antiques’ (3 nivose an III). Que voulait Saint-Just? ‘Nous offrir le bonheur de Sparte et d'Athènes’ (25 nivose an III). Il voulait outre, ‘Que tous les citoyens portassent sous leur habit le couteau de Brutus’ (ibid.). Que voulait le sanguinaire Carrier?—‘Que toute la jeunesse envisage désormais le brasier de Scévola, la ciguë de Socrate, la mort de Cicéron et l'épée de Caton.’ Que voulait Rabaut Saint-Etienne?—‘Que suivant les principes des Crétois et des Spartiates, l'Etat s'empare de l'homme dès le berceau, et même avant sa naissance’ (16 décem. 1792). Que voulait la section des Quinze-Vingts?—‘Qu'on consacre une église à la Liberté, et qu'on fasse

‘Mélanges d'Economie Politique,’ “the stamp which Rome ‘has made on those days (1792)? We find it everywhere:—in the buildings, the monuments, the literature—even in the fashions!—in the ridiculous names stamped on all our institutions. It is not accident which gave us consuls, an emperor, a senate, tribunes, prefects, senatus-consultus, eagles, Trajan-columns, legions, Champ de Mars, lyceums, pantheons, &c.”¹

The same spirit and fallacies have, we have just seen, been exemplified in the Commune of Paris of 1871. Materialism, manifested whether in the total absence of religious principles by sceptics, or in principles perverted to human interests, is always materialism; it has ever the same tendency; and though I am very far from intending by this assertion to place all modern society under a sweeping ban of condemnation, there is no denying that education based on bygone fallacious systems, the relics of barbarous ages, fosters egotism, an immediate consequence of mate-

“élever un autel sur lequel brûlerait un feu perpétuel entretenu par de ‘jeunes vestales’ (21 novemb. 1794). Que voulait la Convention ‘toute entière?—‘Que nos communes ne renferment désormais que des Brutus et des Publicolas’ (19 mars 1794). Tous ces sectaires ‘étaient de bonne foi cependant, et ils n’en étaient que plus dangereux, car la sincérité dans l’erreur c’est du fanatisme, et le fanatisme est une force surtout quand il agit sur des masses préparées à subir son action. Quand une de ces erreurs fondamentales telle que la glorification de l’antiquité, pénétrant par l’enseignement dans tous les cerveaux avec les premières lueurs de l’intelligence s’y fixe à l’état de *conventionalisme*, elle tend à passer des esprits aux actes. Qu’une révolution fasse alors sonner l’heure des expériences, et qui peut dire sous quel nom terrible apparaîtra celui qui cent ans plutôt se fut appelé *Fénélon*? Il eût déposé son idée dans son roman, il meurt pour elle sur l’échafaud: il eût été poète, il se fait martyr: il eût amusé la société, il l’a bouleversé. . . . L’antiquité est là, toujours là, pour justifier toutes les formes de la violence. Depuis Lycurgue jusqu’à César que de modèles à choisir! Donc (et j’emprunte ici le langage de M. Thiers), ‘Nous qui après avoir été Athéniens avec Voltaire, avons un moment voulu être Spartiates sous la Convention, nous nous fîmes soldats de César sous Napoléon.’—This was written by Bastiat in 1840, prophetic of the Commune of 1871.

¹ See “Mélanges d'Economie Politique,” by Bastiat, sect. “Baccalauréat et Socialisme.” Bruxelles, 1861.

rialism, and this seems to be greater and more general the higher we rise in the social scale. Principles which are admitted to be indispensable to society, even by those who have no moral restraint, or conviction, are violated every hour of the day. "Thou shalt not steal" is one of these maxims; but some commercial transactions, large and small, have become so discreditable that one hardly knows what is theft, and what is honesty. The law allows a considerable margin, and common practice a larger, and the adulteration of food is a consequence of it. "Lying" is forbidden,—but who is there now engaged in business transactions who considers it politic to speak the truth? Excuses for breaking the ninth commandment, whether in political or private life, are not wanting when expediency prompts. It is the same with another great maxim—"Thou shalt not kill." But we have monster establishments got up purposely for the greatest possible destruction of human life; and he who can kill the best, or invent some new method of doing so more effectively, is admired and praised as a "hero," and all this world's honours and favours are showered down on him; indeed, the most honourable profession is still that of arms, though physical strength has long been no longer required for self-defence, nor the vanquished inhabitants of a town now sold as slaves; and yet we are threatened with all Europe becoming a vast camp. There is wholesale murder sanctioned by law, and thousands are killed by poisoned food not sanctioned by law, but which the law cannot reach or will not reach. The law itself has need of thorough reform, not less necessary now than it was in our Saviour's time. "Woe unto you lawyers!" might be cried now as then, for in all countries it can only be availed of by the rich;—but it is needless to expatiate on the state of modern society; we all know our shortcomings. What is required is a remedy, or at least a modification of the evils,—the greatest of which is materialism, because it is the spring from which all others flow.

To the materialist or egotist, virtue is a vain word; conscience, a prejudice; justice, a human institution; hypocrisy,

the only rule of life; honesty, patriotism, gratitude, are chimeras advocated only by fools; riches and power are the only things which merit esteem, and are worth strenuous efforts to obtain, and are worshipped accordingly; and after these, pleasure, as the only object in life. As to duty being obligatory, the notion is absurd, and is a bore to be avoided by all possible means; the materialist loses all sense of shame and of delicacy, because they have no money value; his heart becomes by degrees callous to all impressions, except pride and self-indulgence; it is not only his being penetrated by the false sophisms of matter being everything, but it is also that habits of thought instilled into him by centuries of materialistic tendencies have formed his character.

And note, what is well worthy of remark, that these principles of action which regulate the conduct of materialists (who are designated by the mild appellation of men of the world), cannot be baffled or counteracted by any devices which society can invent. Laws are framed to repress and punish violent outbreaks against the well-being of society, but there are thousands of cases which the arm of the law cannot reach.

I dare say I shall be told this is an exaggerated picture. Of course there are degrees of intensity in materialism as in almost everything else; but I leave the world to judge and to draw a line in the way best suited to its own conscience; there is not the least doubt, however, of the tendency¹ of the evil I have been describing.

Many in every denomination of Christianity believe themselves to be very religious, conscientious people; they give largely to public and private charities; they go strictly through the forms prescribed by their sect; and after

¹ A French writer in the "Revue des Deux Mondes" (15th Dec., 1871, p. 58), Mons. C. Lavallée, proves the members of the "Commune" to have been all materialists, and one of them in going to execution boasted he was one! Another one shouted with his last breath, "Vive l'humanité!" Great delusion; for scepticism isolates men; there cannot be any bond of union between those whose hearts have no place for anything but *self*.

listening to long sermons, go out of the building justified in their own estimation, really believing they have fulfilled to the letter all that is necessary to salvation. But what says Scripture?—"This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me; but in vain they do worship me, teaching for doctrines the commandments of men."¹ The principles of action revealed by Christ with the intention of purifying the heart of man and of eradicating idolatry, that Protean parasite which clings to it under such various disguises, are ignored. Forms, ceremonies, the cut or colour of a vestment, the scrupulous observance of the outside of the platter, and other insignificant puerilities, occupy their minds, while their affections are taken up by the hunt after pleasure or the race after riches.²

If this be the tendency of materialism, and its principles of action, and society has been compelled to frame stringent

¹ Matt. xv. 8, 9.

² When the Russian Minister Gortchakoff in 1870 repudiated the Treaty of 1856, all the Powers testified their surprise, but no one of them hit upon the *real* reason of this barefaced act, which to civilized people is shocking. The fact is, the *practice* of the Greek religion does not teach any *moral principle of action*, but the reverse; everything is *form* and *outward show*; nothing *spiritual*, nothing *conscientiously internal*. Every one who has passed six months in Russia must perceive the total absence of any *practical morality*. No one trusts any one. All look up to the Emperor and the Court for their every cue—even to the *moral sense*, and if he and they have it not, then they have none either. There is no shame attached to anything except that which is condemned by the Emperor and his Government, and as that happens to be poverty, to be poor and feeble is the greatest obloquy, because the Court value only riches and military domination. Virtue is the last thing thought of—freedom of thought unknown. What moral principle can exist where riches and money's worth can buy off any sin? can compound with the Church for the souls of the notoriously wicked who are departed? Of course riches *must* inevitably become the "*summum bonum*." There are no doubt good honest straightforward people in Russia, as everywhere else,—indeed the whole *tone* of the nation is *eminently religious*, without being moral—no one passes a church without bowing to the walls, and devoutly crossing himself or herself; but there is no country where materialism is more rampant, where petty thieving is more common, and where there is so *little good faith* among all classes of the population.

laws in its own defence to restrain it within bounds, who can deny the frightful height it would attain in disorganizing the world if left to itself, and the fearful prospect we have in view, if the Utilitarian doctrine of necessity and the deification of force be allowed to prevail? if the confusion between *meum* and *tuum*, and the spoliation of one's neighbours be considered cases of necessity,—the most demoralizing of all fictions! Great military and naval successes inevitably lead to the depreciation of human life,—to indifference to the shedding of blood,—in short, to a return to barbarism,—to fendality,—to a contempt for industrial habits (which alone can make the well-being and happiness of a nation),—to military despotism and aristocratic pride of domination. Idleness, robbery, murder, violence,—every evil passion, follow in the wake of an army.¹

The Romans, whose whole occupation was war, were a nation of military robbers and slaves. They lived by plunder, and despised industry. The whole world was their enemy, and therefore they had only one profession, and that was soldiering and robbery. But what have we in this age in common with such barbarous times, when liberty was unknown; when the ideas of all nations on

¹ "Ne voyons-nous pas le droit de la guerre effacer l'un après l'autre tous les articles du droit des gens? Le monde a mis dix-neuf siècles pour arriver à fonder sur des bases durables la liberté individuelle, la propriété et la responsabilité personnelle. Et il a suffi quelques mois de guerre pour renverser tout cet échafaudage qui vous semblait si solide! Le patriotisme est devenu un crime. Nul n'est plus maître dans sa maison. On n'a plus sur sa propre personne et sur ses propres biens qu'un droit précaire. Ce qu'on croyait posséder appartient à l'ennemi. On n'est pas seulement responsable de ses propres actes, on l'est encore de ce que peuvent faire des gens (francs-tireurs) qu'on ne connaît pas et dont on n'a jamais entendu parler! Le salut de l'armée est la loi suprême, ou plutôt, il n'y a plus d'autre loi que celle-là. Tout ce qui peut servir à l'armée est permis, tout ce qui contrarie ce but est puni de mort! Voilà le droit de la guerre dans toute sa brutalité. Aussitôt que les hostilités sont déclarées, la vie de l'homme ne compte plus, et après quelques semaines de campagne, le soldat n'en fait pas plus de cas que de la cartouche qu'il glisse dans son fusil."—*Journal d'Odessa*, 12 Janvier, 1871.

property were so erroneous that they justified the abuse of every right, even to that of the liberty of the subject?¹

¹ "Que dire de la morale romaine? Détruire toute civilisation, étouffer tout progrès, promener sur le monde la torche et l'épée, enchaîner des femmes, des enfants, des vieillards aux chars de triomphe—c'était là la gloire! c'était là la vertu! C'est à ces atrocités qu'étaient réservés le marbre des statuaires et le chant des poètes. Combien de fois nos jeunes cœurs n'ont-ils pas palpité d'admiration, hélas! et d'émulation à ce spectacle! C'est ainsi que nos professeurs, prêtres vénérables, pleins de jours et de charité, nous préparaient à la vie chrétienne et civilisée;—tant est grande la puissance du *conventionalisme*! La leçon n'a pas été perdue, et c'est de Rome que nous vient cette sentence, vraie du vol, fautive du travail, '*Un peuple perd ce qu'un autre gagne*,' sentence qui gouverne encore le monde."—*Mélanges d'Economie Politique*, ibid.

When shall we see the peaceably inclined, industrious nations of Europe combine together *en masse* with overwhelming force, and compel the other feudal, barbarous, idle ones to desist from pillaging their neighbours? War, war, war—horrid, savage, barbarous war! To imagine that any nation will ever give up war on account of the horrors it entails, is futile. Man is too selfish to care about others. It is only when the masses become a majority, and imbued with the true principles of the Christian religion, that they will compel their rulers to combine with other peaceable Christian nations to overwhelm, by opposing force with greater force, and prevent despotic ones from making war on their neighbours.

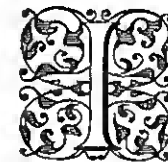


CHAPTER II.

SCEPTIC RATIONALISTS—REVELATION RATIONALISTS—
RITUALISM—FETICHISM.

"In whom the god of this world hath blinded the minds of them which believe not," &c.—2 Cor. iv. 4.

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."—Titus iii. 9.



HAVE now to speak of Rationalism, another phase of infidelity somewhat different from materialism, but equally tending to disorganize society.

There are two Sects of Rationalists,—

1. Those who, like the German School of Strauss, the French one of Littré, Renan, Taine, and others, do not believe in any fact, tradition, or Scriptural revelation which does not tally with their views of the natural and the supernatural—which cannot be brought, to their satisfaction, within the rules they have laid down as the bounds of reason, and which cannot be explained by their intelligence. This is by far the greater number. I shall call them the Sceptic Rationalists.

2. Those who believe in Revelation, but only to the extent they think reasonable or rational, receiving Scripture only on the condition that it shall agree with their preconceived ideas. I shall call them the Revelation Rationalists.

The Sceptic Rationalists pass their time in ferreting out inconsistencies between texts of Scripture, as Bntler says in "Hndibras:"

"As if religion had the itch
"On purpose to be scratched;"

forgetting the fact, that in the lapse of centuries these books have been copied so often, that discrepancies must occur here and there, and consequently nothing more than a general concordance could be expected, or be at all necessary; that they were never intended to do more than record events, to connect the history of the Jewish nation with our Saviour's mission—not to teach geology, or any other science. They look into the New Testament to find errors and disagreements between the passages, hoping they may be able thereby to invalidate the testimony of the writers, forgetting that nearly all the morality they possess themselves is drawn from those very Scriptures, and from our Saviour's teaching recorded by those writers, and that there are thirty thousand different readings in the New Testament alone; which, so far from destroying one another, tend to elucidate the text and prove the facts therein recorded. They forget that the character they come forward in, as professing to be without the restraint of either the Mosaic Law or the Christian Revelation, is a horrible one, lately set before the world in glaring colours by the Commune in Paris!—that by rejecting Revelation, they are tacitly advocating all the most revolting principles and acts of wickedness which the world has ever seen; for their pretended "philosophy" is a farce, because no two persons have ever been able to agree upon a code of laws; and it has been proved by world-wide experience that the rambling ideas which have from time to time been put forward in this sense, have never had the least power to restrain the evil passions of men. Indeed, no inducement to do right can exist where no knowledge of God's Will is manifested. All the most horrible of crimes are admissible where no sin exists, which means, no contravention of God's Laws. If there were no God it would be different, but confessing Him they are bound to admit this. They forget that rejection of

the pure tenets of the Gospel, which a denial of its truth involves, leads to the suspicion that the contrary ones are advocated and practised; that a hatred of all that is good is at the bottom of the disinclination to believe; for we know,—

"A man convinced against his will
"Is of the same opinion still,"

particularly since the balance of reasonable demonstration is in favour of the Christian belief, the sceptic's being merely negation, while the other is positive evidence of historical fact.

On the face of the Old Testament is a succession of promises,—promises of deliverance, of forgiveness, and of power,—gradually becoming more and more explicit, until an image, foreshadowed at first, appears with considerable distinctness, of a being Divine, yet human; powerful, yet suffering; royal, yet persecuted; who should appear in the chosen family of David. From the moment of the Fall, through Noah, Abraham, and David—through patriarchs, lawgivers, judges, kings, and prophets, this promise is incessantly renewed, and is continually rendered fuller and more distinct. This person is represented as the bestower of a new life in the heart, of a complete knowledge of God, of a deeper love to Him, and yet under the appearance of a temporal King, because no other would have been understood. These are not theological speculations—they are facts. This history, this moral teaching, these promises and prophecies, stand out on the face of the Scripture records. It is open to any one to say, that they are dreams and delusions, which have not received and cannot receive fulfilment. But such an assertion raises a greater difficulty than it can dispose of. For if a person disputes the ordinary interpretation of these facts, he must be called upon for an equally consistent explanation of them; and there is the crushing fact of the establishment of Christianity in lieu of the religions of the whole civilized world. This harmony of moral, historical, and spiritual design exists, and is a fact unique in the records of the past. The Christian believes he can show that the life and teaching of our Lord Jesus Christ contain the culmination of history, the completion

of the morality, and the satisfaction of the promises. But even if he cannot show it, the antecedent chain, the long series of historical events and promises remains; and remains equally prophetic; it equally demands explanation; and if we could conclude that those sustained yearnings, those prolonged aspirations, those successive promises, were destined to come to nothing, we should be driven into the most cynical and despairing view of the feelings and prospects of our race.

A living proof of the truth of the promise made to Abraham, "that in his seed all the nations of the world should be blessed" by the coming of a Redeemer, is the existence of the Jews and Arabs, who have survived all the political revolutions of ages, have resisted all conquerors. The mighty empires—the Assyrian, Persian, Macedonian, and Roman—have all perished, but the Jews and Arabs have survived them; and the former, the greatest persecutions in all parts of the world. Why have they not passed away like the rest? Because they formed a part of the Divine programme, and were comprehended in the promise made to Abraham. These "two witnesses," the Jews and the Arabs, will be found existing at the last day; and then they will be "killed," that is, in prophetic language, having accomplished the mission assigned them of "witnessing" to the completion of the great plan of Redemption, and God's promise to Abraham, they "will have finished their testimony," and be no longer required; and although "killed," will after that be alive to "witness" to the never-failing persistence of God's Word for ever, typified by their "standing on their feet."¹

Independent of this chain of events, carried through so many centuries, we have the testimony of God's creation itself. All the works of God are perfect, and breathe love and care for the happiness of man, His creature, endowed with the faculty of appreciating them; a solicitude for the millions of intelligent reflective beings He has called into existence; these creations all work together for his enjoy-

¹ Rev. xi. 3 to 12.

ment. They ought to excite in him the most heartfelt gratitude, evinced in the strongest desire to emulate such perfection! the "sun shines on all equally, and rain is sent equally for the just and the unjust;" in this Divine Justice is morally exemplified. Can man then do otherwise than imitate this standard of love and morality? if he does not, he is no better than "the beasts that perish"—his prerogative of soul becomes useless. The moral order in the universe protests against the proposition that his faculties were given to him for no purpose, or for a bad purpose, or for sensual enjoyment, or the exercise of evil passions. There can be no doubt they were given to him for the "knowledge of his Creator and of himself," as Bossuet said; in order that he may obey the voice of conscience (an unerring guide, when not stifled and coerced by pride and self-sufficiency), and look for another state beyond this transitory one, where no hope of perfect happiness, not even in glory, riches or power, exists. We have seen that all the philosophical theories invented by man have proved helpless in this sense; they cannot even fill up the void which worldly matters create in his heart; it follows therefore that Revelation is the only refuge left for him.

What could men substitute for redemption in the way of atonement for sin? which is a fact, and which has come into the world—no matter how; there it is. How shall it be got rid of? How shall man approach an offended Deity, who is all perfection, loaded with sin, the most antipathetic thing to perfection? How shall this great weight be taken away when human pride, broken down, feels itself left without strength to hold up against the despair which oppresses, tortures the conscience? "Oh, wretched man that I am," cries the apostle Paul, "who will deliver me from the body of this death?"¹ There is no deliverance, except it be by faith. And this the Apostle was gifted with, strong enough to change the face of the world (which it did), to soar above all human miseries, to break the bonds of death in a glorious resurrection!

¹ Rom. vii. 24.

When the soul of the Christian feels itself penetrated by the disgust of the illusions of this world's dress; when an overpowering sadness delivers it over to the depths of despair, nothing is left for it but to cling to the "Rock of Ages;" nothing can fill up the abyss in his heart except the "fulness of Christ," and whatever may be the creed—the shade of distinction between the worshippers in the outer and inner sanctuary—the balm from the garden of Gethsemane is a panacea for all!

How, then, can we listen to those Sceptic Rationalists who endeavour to shake this faith, though they do not pretend to have anything to offer us¹ which can replace the consolation and peace of mind it gives, based as it is on the firm conviction of the love we see and feel all around us? Had they the means of proving to us the improbability of the traditions we hold sacred, even then it would be folly to give up a consoling belief, if even uncertain, for one which has no consolation to offer us, nor pretends to have. But the fact is, I have never heard any argument advanced by them which I could not disprove immediately and overthrow, for all they advance is nothing more than conjecture founded on man's reasoning powers, which are proverbially delusive; which cannot grasp the idea of infinity, or omniscience, or omnipresence, or explain any of the mysteries of creation, and yet they presume to discuss the merits of the supernatural and miracles.

Most rationalists, like Mr. Ernest Renan and Mr. Jules Simon, profess to believe in God, but not in the Christian religion, "because its miracles are incredible;" forgetting that this is a contradiction, the force of which has perhaps never struck them. If they believe in God, they cannot do otherwise than believe Him to be a Spirit, because if He were of a material nature, He could not be everywhere present, and having this transcendent power, which is incomprehensible to our finite intellects, the power of performing miracles must be equally incomprehensible. The conception

¹ "Gardons-nous de rien fonder."—"Let us beware of establishing anything."—ERNEST RENAN, *Les Apôtres*, p. 58.

of a Being who can create worlds by a word—by a thought—and maintain them! who is infinite, and everywhere, and who knows all our most inmost thoughts, and the thoughts of countless millions at the same moment, is too great for our limited ideas and sensations; in vain do we strain our minds to take in such a conception, and therefore what we suppose to be contrary to the usual course of the laws we are familiar with, may not be anything but the most natural were we to understand it.

But I shall be told that they do not reject the morality taught by Christ, but only His divinity. They believe Him to have been a good man, and Mr. Ernest Renan extols His teaching and character to the skies, but rejects His pretension to be the Son of God. The reply to this is:—That if He were a simple mortal, the whole fabric of Redemption, and with it the Atonement, which I have just declared to be necessary, crumbles to pieces and becomes a dead letter. The whole history of Christ's Revelation hangs on this, by rejecting this, the "Will of My heavenly Father," and substituting another will,¹ another code of laws, is a negation of the whole; no sophistry can make out the contrary.

Yes, we have a right to say that Sceptic Rationalists, who reject the Revelation of our Lord and Saviour Jesus Christ, declare themselves to be without any fixed moral laws, such as are generally received and professed by all Christian nations; that they do not consider themselves bound by any ties, except ideal ones, as various as there are individuals, some of which have lately been exposed to public view—in practice, in the most revolting colours by the Commune, and which, if allowed to prevail without restraint, would people the world with monstrous criminals, disorganize society, and render it impossible. Of course this Mr. Renan would repudiate: but the real fact is, that he and his party

¹ "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven."—*Matt. vii. 21.* "He that is not with Me is against Me."—*Ibid. xii. 30.*

have learnt the principles of universal liberty, charity, and love to mankind, unknown to the Mosaic law, from the teaching of Christ, and will not acknowledge it. They take the good,¹ they profit by the light Christian Revelation has shed on the world, and the civilization it has brought with it, and then they turn round and deny the source!

The Natural Religion, as propounded by Mr. Jules Simon in his book,² is, in fact, exactly the same as the Christian in all moral points, leaving out the Atonement, Redemption, Grace, Sacrament, and Miracles; and the reason assigned for this divergence is, that mysteries humble the reason and may degenerate into superstition. At the same time the author³ declares he is a spiritualist, and acknowledges there are mysteries in creation, incomprehensible to man's reasoning powers; citing Kant, who says, "No one understands the reproduction of organic matter, and yet no one refuses to believe it."⁴ There is great inconsistency here. Believing in the soul and in spirits, for all his religion is founded on the existence of God, he cannot help believing in inspiration, and on inspiration follows the long chain of events for four thousand years and more, foretold by the prophets in the Scriptures, on which hangs also the coming of Christ, not one of which has failed in its accomplishment; and to which he must give credence to be consistent with his former assertion that there are things "inexplicable" and "incomprehensible," which, however, he cannot refuse to believe—as, for instance, God.

He acknowledges that Natural Religion has never been able to found a Church because it has not the authority. The trial was made at the French Revolution of 1798, and failed because it was founded on a fallacy—Reason without God. *Nulle société humaine ne peut se passer de Dieu.* "No human society can exist without God." It can protect a religion, but not establish one.⁵ This is a strong argu-

¹ See Mr. Renan's works, where great praises are particularly bestowed on Christ's proclamation of liberty.

² 6th edition, Paris, Hachette and Co.

⁴ Page 42.

³ Page 40.

⁵ Page 317.

ment against this Natural Religion, proving its inutility and inefficiency. The state cannot found a religion, because it does not represent infallibility, being composed of men who are all fallible, nor can it give a guarantee of its being the perfection of justice—and religion must be the *beau idéal* of both. Natural Religion, although based on morality, virtue, duty, justice—in fact, everything good—has no law to rule action, except individual conscience in right (which may be very various), and the satisfaction which virtuous actions impart; therefore a small or great number of men cannot unite, though they may all agree on the principal dogmas, because each may possibly feel differently on certain points; and being especially a religion of conscience or internal sense, cannot have external worship, nor symbols of any kind, and there cannot be any brotherly union; and the Apostle Paul tells us, "Conscience may be seared with a hot iron."

The other class or sect—Revelation Rationalists, do not deny altogether Revelation, but they believe it only to the extent they think rational. They attempt to bring every matter, every text, to the measure of the human intellect, and when they cannot do so, they reject it.

This is very erroneous.

The experience of several thousand years has proved that man's reason has not been able to teach him his origin, his destiny, his relation to his Creator, nor even the least of the mysteries of creation. The greatest of the ancient sages, and the most enlightened of the moderns, have failed in this task. How, then, can the Rationalists now pretend to set up their reason as the standard of truth? If they accept Revelation, they must do so implicitly or not at all, because their reason cannot assist them in any way in explaining what is beyond the pale of their intelligence therefore, to accept it and then to criticize and interpret it in their way, and to accept only what they like, and reject what they do not like, is absurd. Reason has been proved to be deceptive very frequently in the search after truth during ages of philosophic research. What new element or principle have Rationalists now found in their reasoning

faculties which might authorize them to set them up as the criterion of truth? We come back to the old story of scientific demonstration by experiment—impossible in such matters. We are not at liberty to reject this or that because we cannot understand it, or because we cannot prove it by substantial evidence. Do Rationalists doubt the union of the soul and body? No. And yet they cannot understand the mystery or explain it. They admit there are real things above reason, as for instance, the infinity of space, and the infinitesimally minute. The attempts to reach the limits of the finite, either with the aid of the telescope or the microscope, are ever proving futile. Each step discovered in the chain of the infinitely little serves but to reveal new and more astounding forms of life, illustrating the truth of the oonplet,

"Big fleas have little fleas upon their backs to bite them,

"And little fleas have smaller fleas, and so *ad infinitum*."

But, say they, "We have a right to think for ourselves, and not to take anything for granted on the authority of 'men, churches, or books.'" This is very true: under certain restrictions, God has given us reason, no doubt, for the purpose of making use of it, and has said besides, "Seek, and ye shall find; knock, and it shall be opened unto you."¹ It is therefore incumbent on every man, as soon as he comes to years of discretion, to seek after truth. We are free agents, and have, in a great measure, our own happiness or our own misery in our own hands; it behoves us, therefore, not to allow idleness, or indifference, or the fear of being incompetent, to deter us from this task, and so to let others think for us. Happily the teaching of the Gospel is so simple, that a child can understand all that is necessary for him to learn. And how can we discern between what man has put forward in selfish ambition for his own purposes and the truth, unless we use our reason?² But there is a wide distinction between the inquiry after "the things which

¹ Mat. vii. 7.

² See the rules laid down in Chap. VI. pp. 72, 73.

"make for our everlasting peace," and quibbling about texts and dogmas; from searching the Scriptures to learn the duties of Christians, and disputing about the meaning of certain phrases and mysteries. Our Saviour did not write and bequeath to us a voluminous code of laws, because He knew man's perverseness in quitting the practice of the Gospel ordinances for vain disputation about its dogmas. Had He deemed it expedient to initiate us into mysteries, he would no doubt have done so. What need is there then of trying to grasp that which is beyond our reach? The simple and clear doctrines of Our Saviour, as set forth in the Four Gospels, particularly in the "Sermon on the Mount," and in the Apostle Paul's "Epistles," are quite sufficient for the welfare and happiness of man, when strictly followed out in practice—all else savours of pride and strife. Pride, the greatest enemy of man, blinds the judgment, and places the mind in a kind of hallucinated state, wherein nothing can be discerned, except the vagaries of false impressions:—the mind's eye sees, but sees erroneously; perceives only what pride allows it to see; and, carried one or two steps further, leads to madness and suicide. "There where pride reigns," says Silvio Pellico, "no God can be found but Self." The ambitious pride of worldly pre-eminence and domination has caused more mischief in ecclesiastical matters than almost anything else in the world—has divided nations into sects, has plunged the world in barbarism, has deluged whole countries with blood!

Self-sufficient pride erects itself into the criterion of truth!—contravening Christ's express command and example of humility;—proposes to establish, in opposition to the calm conviction of ages, the mature sifting of facts accepted by the whole Christian conscience as true, and the doctrine sanctioned by time: a new faith, more in harmony with the progress of humanity; a new view of Revelation, explained in a way to suit the taste of the day; to chime in with the cry for new social systems, new fashions in religion, because the old ones are worn out, and will no longer stimulate devotional ardour!!

There are even divines, holding high positions in the

Established Church of England, who lean towards this scheme of conversion, who advocate the "broad gauge," where there will be room for all sects and denominations, and sophistry is not wanting in finding arguments to bear them out. "In no place of the New Testament," say they, "did Our Lord or His Apostles lay down any one form of government in the Church, nor any form or ceremony; therefore we are left free." Again, "The demonstrably assured discoveries of science may again render it necessary, as they have already rendered it necessary in cases universally allowed, to understand Scripture expressions otherwise than they have been hitherto understood." Or again, "And if far greater modifications of our present understanding of the sacred text have taken place in consequence of new discoveries, what single article of our Christian faith but will be affected?" Again, "Do we think that we have so completely mastered the sense of Scripture—we who know it only at a distance of nearly a score of centuries, and in a language so different from its original one, that we have nothing more to learn about its interpretation? Do we suppose that the Holy Spirit, who taught mankind of old, is teaching them nothing now? Let us not be afraid to follow the teaching of that Holy Spirit, whose office it is, throughout the ages of the Church, to lead her into all the truth."¹

It is just exactly on this rock that all the churches have split. Each fancied herself to have the gift of the Holy Spirit, enabling her to interpret rightly; and we have seen how very shortly after the death of the Apostles, and for fifteen hundred years, the "truth" was transformed and corrupted; for history is there to show irrefutably how the councils held in the times immediately succeeding the Apostles were very far from "all the truth," or indeed any truth at all! No doubt a promise was made by Our Lord, that the Holy Spirit would be sent at His intercession to

¹ See Dean of Canterbury's Sermon in "Good Words" of January, 1870, p. 51.

His Apostles; but in no part of the New Testament, except in the Gospel of the Apostle John, is this promise found; and the words, "That he may abide with you for ever," and "I will be with you to the end of the world," is all the authority to be gleaned, to sanction the supposition that this promise was intended to be understood, as also made, to the bishops of the First Churches; and tradition alone has hallowed the laying-on of hands—for Our Saviour does not tell us anything of the kind; and there was evidently a condition attached to the gift, for we read—"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you,"¹ but otherwise not; for in the preceding verse we read, "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire and they are burned."

So that to rely on the teaching of the Holy Spirit in these degenerate times of belief in infallibility is precarious, for who can "abide" without fear of stumbling?

This new theory of a "sliding scale" in religion, proposed to suit the craving in the public for change—that the doctrines of Christ required to be altered, and to follow the difference of times, climates, customs, and fashions, is a very dangerous one, because it has a tendency to evil: it opens a door to let in a crowd of innovations, and like the Pharisees of old, who made "the Word of God of none effect through their traditions;" it destroys the whole intention of the Gospel Dispensation, for in the place of the commandments of our Lord it teaches the "commandments of men." If any limit could be fixed to the changes introduced, and these were of little importance, the harm would not be great; but, unfortunately, when once innovations are allowed to be introduced, there cannot be any bounds set to the permission, which has, as we know by experience, a tendency to degenerate into licence; and from one thing to another we fall into Materialism, taking the letter for the spirit, the form for the substance, the shadow for the reality. Besides, the very circumstance of departure from the very

¹ John xv. 7.

Word and the spirit it intends to convey, or even adopting and introducing ceremonies, because they are not forbidden, leads to a depreciation of the sacred character of the Word of God, which soon in the masses becomes indifference, and leads to "Fetichism," that is, placing a value on the form or ceremony, as if it had any virtue in itself; and this also is a species of idolatry. Thus the intention of Gospel teaching, which is to purify the heart, control the passions, render the soul of man fit for the celestial mansions and the presence of the Deity, and stimulate action in accordance with such teaching, is nullified: vain superstitions and indifference replace the vivifying precepts of Christ, and egotism ultimately takes complete possession of the soul: material objects, articles of dress, forms, ceremonies, occupy the thoughts instead of the searching probe of conscience, and the worship offered to the Supreme Being, the Creator, becomes Pharisaical, "vain repetitions," "for a pretence long prayers," to which "greater damnation" will be "awarded," we are told.²

If Fetichism, the apparent worship of God, but in reality the laying particular stress on the ritual, through forms and symbols, as necessary to salvation, or any other commandment of man, are to prevail, I see no difference between this religion and the one proposed by Monsieur Albert Reville, Monsieur Salvador, or any Freethinker—French, German, or any other—wherein God does not exist except as an ideal phantom.³ Neither of them has any power to elicit principles of action, by which alone their value can be tested in this world. In both "self" is the ruling *motus*, though in the first the worship is offered to God in a man-

¹ See Matt. xxiii. 14; Mark xii. 40.

² A "comfortable religion" no doubt it is; but is it not very far from resembling the one intended by the Law:—"Thou shalt have none other gods but Me," which means, no other object in thy thoughts; for in the other passage this is clearly explained; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment."—Matt. xxii. 37, 38.

³ And the "progress of humanity" is expected to be worked out by it, though based on nothing but ideality—that is, imagination!

ner supposed to be grateful to Him, but on no authority whatever, and in the others the worship is offered to humanity by the cultivation of the arts of poetry, music, science, or whatever else may benefit our fellow-creatures. The world has no need of them, since no reliance can be placed on any one of them, for the foundation of all is based on human commandments, and none of them tend to any principles of action. How can the love of neighbour be put in practice when the love of self absorbs all other feelings, when the will to do so does not exist, since all the thoughts and feelings of the heart are dead, paralyzed, as it were, by pompous ceremonies and trifling pretended symbols on one side, and speculative visionary theories on the other?

I have been told that man has need of these forms and ceremonies to "speak to his senses," and by this means to "excite devotional feelings in him." No doubt they have been cunningly contrived on this excuse, and made to suit in a variety of ways the passions and weaknesses of human nature, ever too ready to yield to such temptation, according to the different bent of individual minds, the more easily to ensure priestly domination:—for the ignorant and sensual, the glitter of pompons pageants, and the imposing awe of choral music and chants, are offered; for the trifling and gay, all the duties which religion imposes, got over by sacrifice and prayers offered up by others (that is, by priests); for those inclined to devotion, passionate ecstatic mysteries; for the melancholy ascetic, the discipline of penances, &c.; for the young ardent female, the tender consolation of a confessor; for those wearied by this world's trials, the convent and monastic life; for the rich, composition with sin, by money paid to the Church; for the poor, remission of sin, and promises of eternal compensation in another life for their miseries in this, provided they accepted the sacraments and commandments the Church established; for the ambitious, the power exercised over men's minds by the sanctity and importance attached to the clerical character.

But nothing at all resembling such teaching or ceremonial is to be found in the Scriptures, nor does our Saviour and

His Apostles tell us "outward pomp and show are necessary "to act on the senses, and thus direct the thoughts to devotion." Matter acting on spirit! the very reverse has been proved to have resulted by the experience of centuries, for matter cannot act on spirit; and wherever, in whatever country and among whatever nation, these materialistic principles have prevailed, antagonistic to the spiritual teaching of Christ, we find ever the same consequences which attend on materialism—duty stifled by pride and selfishness; morality replaced by "expediency," the shadow for the reality, and the whole train of evil influences which follow in its wake; the senses of the people attracted and absorbed by forms, rites, and ceremonies, their attention was drawn away from puzzling dogmas, and their excitement kept up without fatiguing their minds; and as all could join in these outward acts of apparent devotion, without any mental participation whatever, dissidence was warded off, and social union with the priests thereby more securely consolidated.

Another excuse brought forward is the authority of "the Fathers of the Church," by whom is meant the successors of the Apostles—"holy men," who are supposed to have received from them the leading features of the ceremonial, and that this was established by the First Churches in the manner handed down to us by tradition, and by their writings.

There is no truth whatever in this assertion.

The First Churches consisted of communities who met together to unite in prayer, and the "breaking of bread" in "singleness of heart;" exhortation and preaching, necessitated by the new daily conversions, formed the principal features of the service. When Constantine legalized Christianity by the edict of Milan (A. D. 313), a fusion took place between the two religions, and then many pagan customs and ceremonies were introduced into the services of the Greek and Latin Churches, which, in addition to prayer and the Lord's Supper had been conducted, till then, principally on the ritual and ceremonies of the Jewish Synagogue. It was Pope Gregory I. (A. D. 590—604) who introduced the

greater part of the ritual and ceremonies at present still in use in the Roman Catholic Church, and the "Gregorian Chant" which has retained his name. He was the incarnation of ignorance and superstition, one of his favourite maxims being, "Ignorance is the mother of devotion." He destroyed the library founded by Augustus on the Palatine Hill, mutilated the fine statues, and drove all the mathematicians and *literati* out of Rome.

If the Fathers of the Church be appealed to as authorities, it will be found they were quite as ignorant as Pope Gregory. They believed the world to be flat; that the sun and moon rose and set from the bed of the ocean; that the angels moved the stars, formed rain, and caused the eclipses; that all disorders could be cured by the intercession of Saints, and by holy oil. They rejected the idea of a world governed by laws, and insisted on the perpetual interposition of Providence in the most trifling every-day occurrences of life. In short, ignorance and superstition could scarcely go farther, and we have seen how the Councils, in the first ages of Christianity, were the scenes of murder, savagery, and barbarism.





CHAPTER III.

PARALLEL OF COMPARISON BETWEEN RITUALISM AND NATURAL RELIGION.

"Justitia enim omnium est domina et regina virtutum."—*Cic. de Offic. iii. 6.*

LET me now place before my readers a parallel of comparison between these innovators—these revivals of notions and practices old as the dark ages—in imitation of times no longer possible, and the first-mentioned class of sceptic rationalists; those who profess philosophy, called by them "natural religion," of which M. Jules Simon is an apostle, as set forth in his book, "*La Religion Naturelle*."¹ The ritualists professed to be guided by the Gospel revelation, interpreted to mean form and ceremony; the others do not lay claim to any revelation, and repudiate form and ceremony altogether.

Sceptic rationalists do not believe in the Christian dispensation, and have no external signs of worship, "neither Church, nor priests, nor altars, nor forms, nor ceremonies; because the tenets of their religion are internal; they are actuated by a conscientious conviction that 'God exists, and is the Author of all good.' The whole world 'is His temple.' They adore Him, following a natural

impulse to testify their gratitude for all His blessings showered down upon them and on all mankind. Their efforts in life are directed "towards imitating His example "by doing as much good as they can; by instructing their fellow-creatures, and assisting them in every possible manner; by founding schools and hospitals, persuaded that "a good action is worth more in His eyes than a number "of prayers." They think that it is not only "the criminal, "the breaker of laws divine and human, who is hateful to "God, but also the idle, the useless, the misanthrope, the recluse, who does not do anything for the benefit of his fellow-creatures, as if virtue was merely a negation; whereas our "souls were given us to love, to think, to act, to leave some "good legacy to posterity. Reason and their free will "impel them to seek knowledge and the best means of "working out the intention of their Creator; to do good "for the sake of the satisfaction it imparts; and in the hope "of a future state of rewards; and to avoid vice and evil, "because abhorrent to the purity of the soul and the attributes of God. The whole aim of their lives is to live so "that in another world they may be worthy to see God face "to face, and to love Him to all eternity."

"They have no set form of prayers, no ceremonial, no rites, because they fear these would be apt to lead their "minds away from the object of religion, which they consider to be virtue, into a slavish habit of the mind, sluggish indifference. Reason tells them it is their duty to "honour God, but does not fix at what hour, in what place, "or in what language they ought to worship Him, and "therefore they use their discretion, adopting every one "what each may think most conducive to the glory of God. "Experience has proved to them that repetitions continually "renewed, finish by marring the effect intended to be produced, and all impressions cease to be felt when constantly repeated in a monotonous, persistent manner; and "it has also been proved that set forms tend to absorb the "worship in the officiating of the rite."

Again, examples are not wanting to show that the soul, wrapped in worldly frivolities, dissipation, or the feverish

¹ Paris, 1866. Hachette et Cie.

anxieties of ambition or gain, has need to be roused to a healthy state, for if left to dream by itself, will at last become incapable of prayer or even of thought; therefore, natural religion imposes the obligation of "doing a little every day" of the great work of preparation for eternity, by a daily "retrospect of one's thoughts and actions."¹ At the "close" of the day, when society and the family have left us to "solitude, let us weigh before God this day which is to be added to the others, and let us ask ourselves, if we are ready for death. Conscience will speak to us in this hour which we have reserved to it; it will show us the cowardice of our capitulations to self, will unveil the shameful motive of our acts, will make us ashamed of our injustice, and cause us to strive to make restitution. There are nights in which we shall be permitted to sleep, and others when sleep will be denied us." . . . "When we know our besetting sin, we can set about the voluntary effort of correcting it." . . . "We shall thus show our piety towards our Creator, when we labour unceasingly to render ourselves worthy of Him." . . . "All good actions performed while thinking of God are religious acts." . . . "To work, to give, or to suffer, with the intention of honouring God, is prayer;" nevertheless family prayer is recommended, and ought to be encouraged "as a bond of union in families."

They think that "civil society is compelled to subsist by a system of punishments immediately applied; but that religion, which professes to prepare us for another world, cannot imitate this practice, by enforcing penances, &c., without going out of its prescribed limits, and encroaching on the prerogative of a power, whose 'kingdom is not of this world;'" at the same time they recommend "self-imposed expiations of faults, as earnest of repentance and as wholesome discipline, by which habits of restraint will be acquired, and the degree or measure of all such is left to individual consciences to determine; for liberty is the first law of nature, restricted only by another law, which

¹ Page 377.

"is—that evil always carries with it its own punishment; but as there are degrees in the fault, there ought to be the same in the expiation, though not in proportion, for God's justice can never be satisfied, and therefore reason exacts that the greatest fault should be expiated by the greatest punishment which a father would in his love inflict on his son. For all wrong done to another, reparation must be strictly rendered; and if the wrong has been public, the reparation must also be public. To believe in the expiation of evil, without restitution to the fullest extent, is a criminal and dangerous superstition; and, in any case, the self-imposed punishment or expiation must have a result of some use, for society has a right to be indemnified for the wrong it has sustained; it is absurd to inflict suffering without a practical beneficial result, which otherwise would be degrading God's creature without honouring His justice."

There is no inequality between the members of this community, except "the difference which may exist through virtue or talent—no compulsion of any kind in this religion; and as it is always in accordance with reason and common sense, it has nothing mysterious or reserved; and as conscience is the chief impelling force, the sacredness of an oath or promise is an absolute law, for God is ever near us to hear and record it."

Intolerance forms no part of this religion, because "liberty is the right of all;" and not only are all other religions tolerated, but also respected, because "they are all a homage paid to Providence, and as man has only one father, so God is the Father of all." "He is the real father of the family who enlightens his children in a manner to suit the feebleness of their intelligence."

In conclusion,¹ this natural religion is founded on "charity and justice, and the love of God, in grateful acknowledgment of His mercies." "Its first law is the performance of duty; all worship is in this sacred word. A pious soul is one which honours God, by respecting the liberty

¹ Page 408.

"of his brethren—in loving them, helping them, and enlightening them. Science, work, liberty, love—these are the precepts of natural religion; and all national antipathies and hatreds vanish before them, for castes exist no longer, and intolerance seems henceforth to be akin to madness." . . . "The spirit of peace replaces the rage for war; idleness becomes a crime, and those who love and think are leagued together in a crusade against ignorance. Thy religion, oh! my God, is love, hope, reason, peace, liberty!"

Who will say, in reading these lines, that this profession is not strictly in conformity with the precepts of our Lord and Saviour Jesus Christ, and that it does not resemble them more than the interpretations of some who profess to believe, and to follow them to the letter? Nothing is wanting in the practice, and if the confession of faith in a Redeemer were added, it would be Christianity altogether. Here we have the reality, and not the shadow of Gospel teaching, worked out by individual conscience; and if society could be framed on this model, it would be a happy one indeed! But, unfortunately, there are insurmountable obstacles which militate against it, as I have explained in the preceding chapter. The danger of materializing the doctrine of Christ, by the absorption of the spirit in the observance of the letter, would no doubt be avoided when conscience is the impelling force, and when the test is to be action, and not vain useless ceremonies. I think it may safely be predicted, after so many centuries of experience, that no change for the better will take place in society, in any country, until a corresponding one be made in rejecting the "letter which killeth," and adopting the "spirit which giveth life."¹

But how is this change to be effected? I will not presume to lay down any set of rules in so vast an enterprise, and to dictate to abler men than myself, but confine myself to the leading fact, that the first step must evidently be the rooting out every tendency to materialism lurking in

the heart, because it is antagonistic to the spirit. There is no doubt in my mind, and I think my readers will agree with me, that the principles of action which our Blessed Saviour preached, and which all His Apostles continued to preach in their Epistles, were intended to be carried out for some good practical purpose, which seems to be clearly the well-being of society in general—"Peace, good-will towards men;" and we have seen how degraded and miserable has been the state of the world when forms of materialism have replaced these principles—when slavery took the place of liberty, and self-interest so completely transformed the doctrine of Christ, that it could no longer be recognized as Christian. All subsequently organized systems have equally failed, for they had all the same defect,—interested motives of different kinds and degrees, but all tending to the same result—egotism. It seems therefore absolutely necessary that we should return to the original intention, forgetting all which has intervened, rejecting *in toto* traditional antiquity with all its barbarism, avoiding carefully disputing about dogmas of little importance, and holding on to the pure teaching of the Spirit—"the Word made flesh;" and if we come in a "humble and contrite heart" and mood, we cannot be misled. The public must compel the men who are at the head to take the initiative in real earnest, and endeavour by degrees to bring all political, social, and religious matters to tally with the principle of action—"Do unto all men as ye would they should do unto you."

And it will be a matter of serious consideration for the archbishops, bishops, and divines in convocation assembled, to reflect on the millions of British subjects in India and in the colonies, who have not the tradition of Roman customs and formularies, and who are pressing forward in the tide of civilization—who will, who must ask those who rule them, why there is such a wide gulf between our profession and our practice? The Indian mind is rapidly advancing in intellectual and moral education, and will continue to advance with the tide of material progress; and when a religious belief is proposed to them antagonistic to their ancient faith, it must be such as carries with it not only the stamp of

¹ 2 Cor. iii. 6.

truth, but at the same time is exemplified by real social advantages—the moral improvement of the masses, the purifying of their hearts, by which alone their happiness in this world and in the next can be assured. They will see as they become enlightened, that Mahometanism, Brahmanism, Buddhism, have all moral precepts, but that they contain also very depraving tenets—very slavish notions, rites, and superstitious, contrary to revealed religion, even to natural religion, and are at variance with the works of God, and the natural fundamental four moral laws.¹

All political “expediciencies” must give way before this great object, this all-important change, can be attained; and, without a great effort in this direction, it is useless to hope the blessing of God can attend on any system of government. As long as religion continues to be the last consideration in politics, and all the officers, high and subordinate, of an administration are allowed to use their discretion in this respect, we must expect to find abuses continued, and the same failures and wretchedness reproduced.

We see that all political speculations, protocols, and treaties end in smoke, and only fulfil such purposes as God wills should be, and not those of the projectors, because they are not based on the eternal principles of justice, but on a narrow-minded and selfish egotism, not a bit less culpable in the sight of God because represented by a majority. History teaches us that the speculations of the powerful on the earth have always been wrecked before Divine justice—they have been overturned, annihilated before the Supreme Will, as if they never have had any existence. It is only necessary to wait, sometimes a century, to see these immutable decrees accomplished—but what is a century to eternity?

Is it not then of great importance, politically, that the principles of action which our blessed Saviour preached should be the guide in political arrangements, not only because the “morality of justice,” which Socrates declared to be the only study worth cultivating, gives the best guarantee

¹ See Rowland's “Laws of Nature,” p. 120.

for the permanent well-being of society, and for durability, but because the masses, as we go farther and farther from fendality, will no longer be satisfied with a Church and State representing old effete traditions of statecraft, but will think for themselves, and either reject all attempts at making religion a political machine, or fall into hopeless materialism, the consequences of which I have attempted to delineate in these pages. The cause of education has been engaging for many years the serious attention of Parliament, and Acts have been passed to make education compulsory. As knowledge becomes more diffused, greater numbers will have leisure to inquire into the subject of political economy, and they will find that “honesty is the best policy” after all, and that “truth,” which Pilate inquired about, can only be found in the eternal principles of the Gospel Revelation. Human ordinances have no hold on man, except when they agree with Divine authority, and Nature's laws, which always act in concert together.¹ “Can it be right,” said the Apostle Peter, “in the sight of God, to hearken unto men more than unto God?”² I should say there cannot be any doubt that the first duty and obedience is due to our Creator, to the will of Him who called out of chaos the millions of worlds. Will the masses in future generations be satisfied with a traditionary state of things? or will they insist on being governed in Church and State, more in accordance with justice and the will of God?

The Greek and Latin Churches were established in times of great ignorance and moral darkness, produced by the admixture of barbarous nations, and they owed their continuance during so many centuries to the impossibility of disseminating knowledge, and to the cunning ability of adapting themselves to the times and to the passions of men; but such times can never come back. Every day which passes over our heads breaks down more and more the barriers which those Churches set up against liberty of thought and intellectual progress; and we see in our day the flood of truth

¹ See Rowland's “Laws of Nature the Foundation of Morals.” 1863.

² Acts iv. 9.

rushing out, and carrying away one dam after another; until none will be left either in religion or politics. These houses were built on sand; they must come down and be carried away; they are now beginning to be divided against themselves; sects and parties spring up as intellectual progress advances, against which they have nothing but physical force to oppose, moral weapons being denied them. To foresee their fate, it is only necessary to ask the question: "Does any reasonable man believe it possible to act over again in the nineteenth century the inquisition, the Bas-tille, or the massacre of St. Bartholomew?" If not, the twentieth century must bring with it still greater changes in public opinion; for knowledge will be more disseminated, in a greater proportion to what it has been, by the facilities every day invented, and carried to every part of the world with the greatest rapidity.

The writer of a leading article, in one of the West End popular journals, under the date of 13th September, 1872, criticizing the Bishop of Carlisle's sermon on "Heathenism," says—"No amount of sermons will make England, or English morality, very different from what it is now, was yesterday, and will be to-morrow;" and that "Christianity does not produce the effects which, according to certain views of it, it ought to produce;" and that "in the most Christian countries the great mass of mankind do not really believe in it with the faith which influences their conduct, and moulds their character, but only acquiesce in it in a superficial half-hearted way;" that "the enormous majority of the nation, without being altogether indifferent to religion, are very far indeed from being enthusiastically attached to it, and that far the greater part of their thoughts and actions depend upon totally different principles."

If this be true, then the Christian religion is only a kind of political machine, which acts very lamely even in that character; and God erred greatly in proposing it as a rule of life, since our contemporary tells us, "it is an ideal which has never been realized, which never can be realized, and

"which hardly any one wishes to see realized, and which in some particulars is habitually transgressed or modified, by people whose consciences do not reproach them for such transgressions and modifications."

No doubt, as long as tender infancy and youth are inoculated with the traditionary principles of materialism, and our universities hold on to certain notions fifteen hundred years old, when the world was plunged in the greatest ignorance, it must continue to be so. Man instinctively worships antiquity, and is obstinately averse to change inveterate habits; but the tide of civilization cannot be repressed, the hallucinated visions of tradition vanish before the light of modern reality, and Alma Mater must wake up at last from her long dream, *volens volens*.

If our contemporary be right, and sermons are not of the least use, and religion be only a State machine, and England ought to sit down under the comfortable consolation that society is as good as it can or *ought* to be, let us throw up the whole thing. Our Saviour's life and death and His glorious example have been thrown away! God has no duty to claim from us, and materialism is to be the rule of life—in this case, inevitably we see before us very clearly, as I have endeavoured to show in these pages, to what society will be brought; for to believe State machinery under the cloak of religion will be able to direct future generations, and that "liberty," which, in the absence of the Christian religion, means "licence" and the "Commune," can be controlled by such means, is idle; such a probability is contradicted by the history of the last centuries, since the invention of printing, and the history of the American and British colonies.

I leave my readers to prejudge this question; my own conviction goes with the principles of action "based on the truth as it is in Jesus;" the eternal principles of liberty, of right, and the morality of justice (not of success, or the principle that "the ends justify the means"), comprehended in the "Law and the Prophets."

"Thou shalt love the Lord thy God with all thy heart

“and with all thy soul, and with all thy strength and with
“all thy mind, and thy neighbour as thyself.”¹ “Therefore
“all things whatsoever ye would that men should do to you,
“do ye even so to them, for this is the Law and the Pro-
“phets.”²

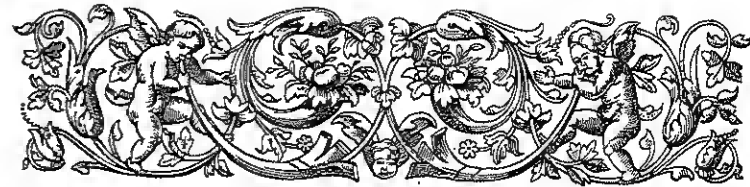
¹ Matt. xxii. 37; Luke x. 27.

² Matt. vii. 12.



APPENDIX.





APPENDIX A.

*Abridged from Mr. Barker's Review in French of Monsieur
Pezzani's work.¹*



CONTEMPORARY, Monsieur Pezzani, has written a book in French, entitled "*La Pluralité des Existences de l'Ame*," wherein he endeavours to improve upon the metempsychosis of the ancients, propounding the doctrine that souls enter successively into other bodies in other worlds, in order to be purified and to become fit for the celestial mansions.

The arguments he brings forward from antiquity, which are in reality only suppositions, are refuted by the fact that the ancients never had any conception of any other world than ours; their Elysian fields and their Hades were supposed by them to be at Avernus, a lake, by which there was a descent into the bowels of the earth, which they believed to be flat, and that the sun, moon, and stars were luminous points, to give light to the earth. The vulgar believed the souls of the wicked passed into animals, a suggestion which Timæus of Locris tells us positively was invented to terrify them into obedience; and the mysteries were established to keep secret the idea of the unity of the Supreme Being, revealed only to the philosophers and sages. The people saw that children at birth had an intelligent principle, different from animals in some measure; how it came there into their bodies they could not find out, but as it came in, it might just as easily go into other bodies, and thus it was not difficult

¹ "*La Pluralité des Existences de l'Ame*," par M. Pezzani. Paris. Didier, Quai des Augustins 35. 3rd edition.

to induce them to believe it went into animals; and that is all they were allowed to know. They had not sufficient enlightenment to question the difference between their souls and those of animals. The same idea forms still the principal dogma in the religions of the Druses, Ansaires, and other Oriental sects.

But the learned among the ancients were taught the necessity of purifying their thoughts, which their consciences told them were very far from the standard of perfection, by successive degrees of mental labour, before they would be fit for a greater degree of happiness in a future state; and the mysteries were established principally in this intention, and to teach the unity of God, and not, as Monsieur Pezzani supposes (for he does not cite any ancient writer), in order to teach "progressive existences in the stars." They never had the idea of the stars being other worlds; indeed, their notions were very vague on all such matters. In process of time the programme of the mysteries changed, and they degenerated into drunken orgies.

The principal point in Monsieur Pezzani's theory lies in the proposition that the necessity of expiating sin has led the Creator to ordain that the soul should pass successively into other bodies in other worlds in order to purify it, and render it more fit for celestial habitations (perfection according to him being impossible).

Expiation for sin by blood is very ancient, as the sacrifices in all ages of the world prove; and revelation has taught that the sacrifice by the blood of the Son of God, in fact God Himself of His own free will, has been a sufficient expiation for the sins of all mankind. Christians therefore cannot accept any other mode of expiation.

In regard to the necessity of leading the soul through a succession of existences in order to make it more fit for another and a final existence, it will be reasonable for us to ask Monsieur Pezzani to begin first by initiating us into the nature of the soul, show us how it is capable of progress; and in what way it can be purified. Experience has proved that man left to himself without the light of revelation, and the grace consequent upon it, strays farther and farther from moral progress; and again, if souls have existed from time to time immemorial, continually going into successive bodies, the dogma of the resurrection is destroyed; because all these bodies becoming different persons, it is impossible to reconcile the identity of a soul inhabiting a great number of bodies with the soul finally united to one changed into a perfected nature, but still the identical body. Which of all these bodies is it to be?

Monsieur Pezzani does not tell us—on the contrary, he tells

us:—"The soul in the resurrection will have a new body, imponderable, incorruptible, immortal; the identity of the being cannot be preserved, except by the persistence of the substantial element altogether;" which will be impossible, even by a miracle, with reference to all the other bodies, who all would have the same right to persistence.

All this, however, does not invalidate the belief that there are other worlds inhabited but not by the same soul in successive bodies.²

APPENDIX B.



HERE has not been any theory however startling which has not been taken up and advocated by some philosopher or another, so much so that the greatest discrimination is necessary to decide among the controversies of the learned for the last two thousand years, what is true and what is false. Systems which at the time they were put forward and during some centuries have been hailed as great discoveries, have proved to be worthless. The ancient sages of Greece were considered such, until succeeding generations found out they were fools. Problems which have been declared by them to be incomprehensible to our finite intelligence are now discussed and pressed on our acceptance by modern philosophers as clearly proved to have a reality; while others which are evident, and palpable to our senses, are declared not to have any reality whatever, and we are called upon to believe one and the other.

One of these problems is the existence of matter, which has been denied by some of the ancient Greek philosophers, and reproduced again by Berkeley, Hume, and Mill, as not existing in itself, and by itself, independent of the sensation we have of it;

¹ "L'âme ressuscitée aura un nouveau corps, impondérable, incorruptible, immortel: l'identité de l'être ne peut pas se conserver que par la persistance de l'élément substantiel tout entier" (see p. 159).

² See "More Worlds than One," by Sir David Brewster; "La Pluralité des Mondes Habités," by Flammarion. (Paris, 1867. 10th edition.)

that is to say, that our perceptions and sensations are not a proof of the existence of matter. I have already mentioned how Pyrrhon was brought to admit the reality of external objects. Kant relied on the intelligent perception of other men as a sufficient proof of the existence of bodies. M. Paul Janet, of the French Institute at Paris, in an article in the "*Revue des Deux Mondes*" (15th October, 1869), examines this subject at length, and declares that to prove the assertion that the existence of matter be not independent of our perceptions, it would be necessary to prove that the world did not exist till *after* the first man, which is well known to science not to be the case.

But this proposition, as old as the Greek sophists, is only brought forward by sceptics to maintain their assertion that our senses deceive us, and are not tests of the reality of matter, because they happen to be so undoubtedly in dreams, hallucinations and insanity. This argument, however, will not hold good in dreams in one respect, because the moment we wake the illusion vanishes, which proves that there was no perception or feeling of any kind attached to the illusion, merely a play of the imagination (though the process of dreaming, that is, how we see in dreaming, has never yet been satisfactorily explained by any philosopher); and I think I have proved clearly that in dreams and somnambulism, sensation is absent; and in some cases of hallucination and madness the same thing occurs.

Then we are told:—"Whether it be sensation or not, the idea or thought of matter cannot be scientifically expressed; for how can we discern the reality of an external object, when the sense which transfers this sensation to the brain is notoriously deceiving?"

To this I reply, that internal conviction has no need of sense; I shut my eyes and think of any object of which previously I have acquired the conception, either by sight, hearing, or in any other way, and if I be in any doubt as to the reality of that object I compare it in my mind with other impressions of which the reality has long been established, and my reason draws a deduction as mathematically true as any physical experiment could do—perhaps more so; for this last may be subject to accident deranging the elements, whereas when the premisses of a proposition are ascertained to be correct, the inferences drawn from them by deduction are unquestionable. Astronomers prove this every day; they do not touch or even see very frequently the celestial bodies, but the method adopted for ascertaining their motions is so correct, that their transit and return to the same point is predicted to a second of time.

Foiled in this device, sceptics turn round and tell us, "Matter

"itself is animated by active forces residing in atoms extended but invisible;" and Faraday is cited as declaring matter to be nothing more than the centres of simple forces, and what we imagine to be eternal conviction, mind, thought, intelligence in man and animals, is nothing more than these forces, acting by chemical affinities in atoms of which the brain is composed, but so minute that the microscope cannot discover them. Here is a difficulty indeed. Professor Tyndall tells us:—

"... It cannot be too distinctly borne in mind that between the microscope limit and the true molecular limit there is room for infinite permutations and combinations."

Again, "... At all events it is plain that beyond the present outposts of microscopic inquiry lies an immense field for the exercise of the imagination."

I reply, if the most improved microscope cannot detect these forces we may safely deny their existence; at all events we may set this theory aside in abeyance, until the disputes among the philosophers regarding this atomic theory shall have been well ventilated, and settled to the satisfaction of the public by general acquiescence.¹

Professor Huxley, at the London University, proclaims the doctrine, "that the forces in nature are sufficient to explain the successive formation of all physical organisms;" but Leibnitz had long before gone much farther, and laid down the principle that "all bodies are formed and impelled by forces which are innate in them;" in fact, that "all matter contains the principle

¹ Atoms of which solid bodies consist are said to vibrate, to oscillate, or rather to revolve like the planets in more or less eccentric orbits; that all matter differs only in the grouping of its elements, the clustering of the atoms. Heat causes them to separate from one another; ice also, but in liquefying it contracts. A learned Frenchman, M. A. Gaudin, calculator at the Bureau des Longitudes, has estimated the distances which separate molecules and their component atoms from one another, and their number. The result he obtains is that, if you set about counting the atoms contained in a little cube about the size of a pin's head, and that you counted a billion of them per second, it would take you about 250,000 years to complete the task! Monsieur de Parville calls it molecular astronomy, and compares them to the stars in the milky way in clusters, and they revolve in the same manner. So that the particles in diamonds revolve round one another.

Atoms, they tell us, are the physical cause of colour: the length of the waves both in sound and light, and the number of shocks which they respectively impart to the ear and the eye, have been strictly determined. The number of waves of red light which enter the eye in a single second is 474,439,680,000,000. To produce the impression of red in the brain the retina must be struck at this incredible rate! To produce the impression of violet a still greater number of impulses is necessary, amounting to 699 millions of millions per second.

Mahomed was not then so far on when he describes an angel so great that he had 30,000 days' journey between his eyes!

"of life;" that "atoms contain life in them, however small they may be." Leibnitz says, "every living being is formed of an infinity of living beings;" that is to say, that animals and plants are not machines animated by a power separate and distinct, which impregnates them and moves them (which we call life), but they are systems of monads, all separate but acting together, wherein life resides isolated, and by which life expresses itself. More modern naturalists have explained this theory thus:—"Living beings are agglomerations of particles infinitely small and delicate, every one of which is gifted with characteristic and consubstantial properties; these living acting unities being at the same time forms and forces determined by mixing themselves together in a multiple manner all the organisms and the functions of animals and vegetables;" and some have gone so far as to declare that these mechanical and chemical forces have not only affinity which impels them, but also will.¹

Following up these principles we come to the evolution theory, that "complex structure may be evolved from a simple structure and a complex action from a simple action," and that life results from a perfect agreement of all parts by a law innate in the atomic elements, and not that there is a principle called life which governs the organized matter simply and arbitrarily. The development of living beings does not consist, they say, in a force which keeps them under its direction, but in successive manifestations of elementary substances endued with a separate life, working all together when the conditions necessary for the existence of those beings are found to be brought together.

This does not explain the how and the why; tissue, having been evolved from and by the play of all these elementary living substances into a living being, will sometimes cease to be living, quite suddenly, while no change can be discovered to have taken place in the same tissue. What becomes of the living separate atoms or forces? If there be a law innate in the atomic elements, which brings these atoms together, its nature must be explained; and also how the sudden, often instantaneous, disappearance of anything living in the tissue or matter is effected.

Leibnitz felt the difficulty of this explanation, and he was obliged to seek it in a law he fancied would meet it; viz., "that matter is indestructible; that fire transforms it, reduces it, but does not destroy it."—"Thus life does not disappear, the order and the union of the monads are only modified; the essence which constituted them remains the same, ready to re-appear in other living beings." He says, "that which has no begin-

¹ M. Ravaisson.

"ning can have no end." "Life," according to him, "is not a breath which comes all at once to animate a body, and death cannot be attributed to the sudden disparition of the said breath."—"Generation is only the development of living organisms already formed, and corruption is only the envelope or transformation of the same living organism in another form."

This slow process may be true in respect of matter (though much disputed by some persons), but it certainly is not in regard to life; as, for instance, when birds are shot through the heart death is instantaneous, and they drop like a stone falling. Every sportsman has verified this experiment, therefore life is still a mystery, one which has never yet been fathomed, nor likely ever to be, because its manifestations depend on an order of nature's laws which we have no means of comparing with any phenomenon or law of which we have as yet acquired any knowledge.

Continuing the thread of the evolution theory, we come to mind being evolved from or being the result of "molecular changes in nervous matter," elicited by the forces in the atoms: chemical action, we are told, may be converted into mind,¹ thought. Force is the architect who acts on the brain, "and the living particles which are said to exist, but which cannot be seen in a microscope, produce in some way (not explained) thought and will."

But this is a far more important question, not to be accepted without very clear demonstration and irrefragable arguments, and till now none of any weight have been brought forward to show how force can have and has constructive power, much less intelligence. For the discussion of this grave proposition I refer my readers to Chapter the Seventh.

¹ When the Jews and Arabs were experimenting in chemistry, explosions frequently occurred in the retorts, and they thought they proceeded from spirits which were in the several ingredients, and which caused these phenomena: for in those days they believed that everything in the world had a spirit in it (the pantheistic system); and from these explosions and this delusion the names of spirits of wines, spirits of nitre, &c., were given to these liquids, and have remained. After the lapse of several hundred years, we find persons in this progressive age still declaring life (or spirit) to be in atoms of matter!

APPENDIX C.

DREAMS AND NIGHTMARE.

"Par levibus ventis, volucrique simillima somno."
VIRG. *Æn.* ii. 794.

"I talk of dreams,
"Which are the children of an idle brain."
SHAKESPEARE, *Romeo and Juliet.*



THE researches of the greatest anatomists have failed to throw any light on the physical operations of dreams; to explain the mechanical process, how the brain receives the impression of which the soul is conscious in sleep, or whether it receives it at all; how these impressions shift so rapidly the scenery; how the pictures are painted in colours, which we fancy we see; and how and why there is a total loss of voluntary control over the operations of the mind, and of the will. The whole theory of external impressions sent by the machinery of the nerves to the brain is here at fault, because although it can be proved that external impressions, such as noises, smells, touching, pinching, the approach of a red hot iron, &c., will suggest to the mind or soul through the senses a train of ideas, the dream itself has no connection whatever with these external impressions. Mr. Maury has settled this point by many experiments; there are many others which can be cited. It is therefore plain that mental action is not dependent on physical organisms.

We all know that machinery cannot act of itself without some power to set it in motion; and also that this power must be a continual persistent one for the action to be kept going; now in sleep the body and the whole nervous system on which the senses depend are in perfect repose; all power of motion is lost; all sensation partly suspended, and in some cases of somnambulism, totally absent altogether. The mind (soul) however is still at work—sees, hears, feels, tastes, smells, fears, hopes, loves, without any reality, just as when awake, and sometimes in a far more vivid manner, because the attention is not drawn away to external impressions. Beautiful landscapes are seen; the most ravishing music is heard; savoury viands are smelled and tasted, and sensible objects are touched, though the senses have not had

anything to do with these fanciful sensations; it has all been the effect of imagination. How this phenomenon is brought about is a mystery. Locke, Gall, and other materialists, unable to find any clue, put it down to the action of the brain working by itself, because their theory demanded this solution; others, spiritualists, supposed the brain to have some share in the formation of dreams, but not *proprio motu*; that one lobe of the brain was acted upon by the soul, while the other slept; but as the connection between matter and spirit has not been discovered, the mystery still remains unsolved.

Dreams are certainly independent of all the animal physical functions, which go on during sleep unconsciously; but on the other hand, alcohol, opium and other drugs affect the brain by acting on the nervous system, and on the blood, and dreams and visions of a particular kind are the result; in some cases of delirium attendant on fevers the visions and false impressions are evidently the result of the brain being acted upon in some way or another. Still these drugs, or the delirium, may do no more than do the noises, smells, tastes, &c., which is to suggest to the soul ideas which fit about independently of the will, and "conjure up" scenes with lightning rapidity.

The great fact that all dreams have no reality in the senses, goes far to prove that there must be something very diverse in the operations of thought between waking and sleeping. The instant we wake, or very shortly afterwards, we are aware that the whole thing is a delusion, however much we felt persuaded during sleep of the reality; and we find we have the power of perceiving objects in a sensitive manner in just, if not more lively a way, without our organs of sense as with them; it frequently happens that many things which were previously unknown—things long forgotten, occur to the memory; and become clearer to us, and the powers which nature seemed to have denied to us are developed in a wonderful way during sleep, and sometimes we wake in the consciousness of painful phantasmal horrors!—falling down precipices, &c.—and all this independent of our will.

The following I take to be the cause of this diversity between waking and sleeping. Awake, we have been in the habit from childhood to manhood of comparing by degrees our sensations from which reason has resulted; but during sleep we have no means of comparing sensations, for sensibility is temporarily suspended, the nervous system and the brain being asleep, and the thoughts passing so rapidly¹ from one thing to another give

¹ The rapidity of the succession of transactions in dreams is almost incon-

us no time for comparison, and therefore there is no rationality in the ideas, and very little connection, if any.

Hallucinated persons are affected similarly, only the dreams are continued during the waking hours; although they are frequently aware that what they fancy they see, hear, and touch, have no reality, the deception is carried on in spite of themselves, and they have not always the power to shake off the spell.

When this state becomes chronic and the thoughts having been for a long time dwelling on the same ideas, the sensibility of the nervous system becomes deadened, and they can no longer compare their sensations, insanity is the result, varied in a great number of degrees according to the different gradations of sensibility in the nerves of the brain, the temperaments, &c.¹

Reason is the habit acquired by degrees by the soul, of comparing while in a waking state sensations with one another, and finding the true result; a power which some men have stronger than other men, because their nervous system (particularly the brain, which is a nervous centre specially created for the comparing powers of the soul during life in the body) is stronger; women less, because their nervous system is weaker; and children still less; and these results form reason; dreams have no reason in them; they have merely ideas, thoughts which have no need of comparison, sensibility being suspended, and this is a proof that the soul has no physical sensibility, and is independent of the brain altogether. When the brain or other centres are deranged, softened, &c., or suffering under any morbid change, the reasoning powers are altered, *not destroyed*, the soul or active principle still acts as before, but in a perverted way—it is in a paradise of its own—satisfies itself, but not third parties, because the power of comparison is wanting; hallucination is a step farther in this direction, and insanity with its numerous degrees² is the last stage become chronic.

In a waking state the impressions of seeing, hearing, feeling, tasting, &c., are all real, because the brain, the principal centre of sensibility, is awake, and the soul has the means of comparing these sensations as the nervous system transmits the

ceivable, inasmuch that when we are accidentally awakened by the jarring of a door which is opened in our bedchamber, we sometimes dream a whole history of thieves or fire in the very instant of waking. . . . The transactions of our dreams consist chiefly of visible ideas, and a whole history of thieves, fire, &c., may be beheld in an instant of time like the figures in a picture. (See "Seafield on Dreams," vol. i. pp. 251, 252. Chapman and Hall, 1865.)

¹ Cabanis records the fact of a man who was a great sleeper and dreamer, had hallucinations, and at last went mad; his dreams constantly recurring became waking visions, and terminated in insanity.

² The Arabs reckon seventy-seven different degrees or forms of insanity.

perceptions to the different organs of sight, hearing, touch, and taste, but when the body and all the organs are asleep, the soul fancies all these sensations without any reality; the imagination creates images, sees, hears, feels, tastes, which proves that the soul has no need of the brain, nor any part of the nervous system, for the exercise of the following faculties:—Imagination, thought, attention, perception, memory, judgment,¹ &c.—in short, all such as have no need of sensibility for their exercise. Philosophers and savants, divided into two camps, have been disputing for centuries, on this subject, those who put forth the organic and those who put forth the spiritualistic systems, and whole libraries have been filled without either party having been able to settle the question, because the mode of operation, the key to the mystery, had not been discovered. This I have now done by the "Mendal."

Still the way in which pictures are seen intuitively in waking and in dreaming, how the soul acts, or in what consists the derangement of the nervous system, have not yet been explained. Monsieur Brierre de Boismont, a medical authority of great weight, found cold douches by drops on the head have frequently the effect of curing insanity; but he was of opinion, with all that, that the mind became deranged quite independently of any physical material cause, and he attributed insanity and even hallucination generally to the thoughts constantly dwelling on the same ideas.² He cites in his learned work on "Hallucinations" (1852), cases where the insanity and hallucination have been cured quite suddenly. Messieurs Esquirol, Letut, Lieuret, and other medical men, who have had the charge of lunatic asylums for many years, all agree in this.³

¹ It will be seen farther on that the soul reasons in sleep without comparing—but how has not yet been discovered. (See my dream of the bits of paper farther on.)

² Children are never born insane: an argument in favour of this state being produced by the loss of sensibility in the nervous system, in after life, by constantly dwelling on false ideas continually repeated.

³ "Il est hors de doute, au point de vue médical, que les éléments nerveux et sanguins jouent un rôle important dans les hallucinations: mais comment agissent-ils? C'est là que se trouve la difficulté. Nous ignorons complètement leur mode d'action, dans les combinaisons normales de la pensée.—L'anatomie pathologique pourrait tout au plus nous révéler que certaines altérations cérébrales sont plus propres à leurs manifestations, ce qui est loin d'être prouvé. Nous savons seulement que plusieurs excitants [like wine, spirits, opium, &c.] contribuent à donner plus d'éclat, de vivacité, d'animation aux idées, ce qui en définitive signifie qu'une plus grande affluence de sang arrive au cerveau. Mais quel est l'agent de ces excitations? Comment modifie-t-il ces éléments? Dans quel lieu se font-ils sentir? Autant de questions dont la solution n'est guère plus facile que mille autres de même nature qui sont restées sans réponse."—*Les Hallucinations*, par BRIERRE DE BOISMONT. Paris, 1852.

The derangement does not prove that the brain acts on the soul, but the reverse, for we find the soul continues to think (though not to feel physically) during sleep, and during the physical disorders of the brain and nerves, as long as the soul is united to the body; when this union is dissevered we have no means of knowing how the soul thinks, remembers, or reasons, except by the "Mendal" and some startling facts; as, for instance, a remarkable lucidity during sleep, lucidity at the approach of death, somnambulism, clairvoyance, &c., which have remained unexplained. All is conjecture; probably, in its present state on earth, the soul has not the power of comprehending this subject.

The great fact, however, is proved, and I will cite examples anon that the soul fancies it sees, hears, feels, smells, tastes; and has all the other impressions of waking life, fear, hope, joy, pain, &c., without the external machinery of sense at all. Though we cannot find out how the pictures are seen in colours during sleep, and in hallucination, and insanity, the fact is there indisputable.

Another great difficulty we meet in the investigation of this phenomenon is memory. Draper, following other materialistic writers, thinks remembrance of all ideas is "stored up in the brain," without explaining in what way this is done. If it be so, why cannot we recal at pleasure a circumstance or an idea we wish to do? In what way is the prodigious learning of an eminent lawyer stored? In what part of the brain is the magazine, and where is the index to it? Cælius Aurelianus relates of the grammarian Artemidorus that he "was seized with so violent a fear on seeing a crocodile, that he lost for ever his memory." Similar cases are not wanting. What has become of the store, in such cases of instantaneous loss of memory? It appears to be a psychological act altogether—can be improved by exercise; but we are here again at fault from our inability to explain the connection between matter and spirit and how their operations are carried on.

I am able to think: I can call to mind what occurred an hour ago with the greatest ease, every little incident is fresh; not so well the events of yesterday and preceding days, and if years elapse I can do so no longer; like Nebuchadnezzar's dream, the thing is gone for ever. Why? If the store were there I could. Insane persons, on recovering their reason have no recollection at all of what occurred during their life in a lunatic asylum. What becomes of the store then? We find the functions of the brain of these recovered persons in as perfect a state as if they never had been mentally affected.

On the other hand, in imperfect sleep, when the sensibility is enfeebled but not suspended, the soul is still encumbered by the

partial wakefulness of the body, and is incapable of exercising its own independent energies.

I now proceed to cite cases in support of what I have advanced in this Appendix.

I have dreamed I was admiring the most beautiful sun-setting effect; I have dreamed I smelt a most savoury dish and that I tasted it; I have dreamed I had long conversations with persons and heard their answers; I have dreamed of guns fired which have awakened me with a start, when there was not the slightest noise in the room, and what is remarkable I have slept on board of a man-of-war while a real salute was fired, without awaking; I have dreamed that I saw distinctly written, or rather printed in large letters, on the steeple of a church, "ELYZEA," a word of no meaning whatever; I have seen in my sleep the word "melancholy" distinctly written in the dictionary, and could not get rid of the word, which I fancied was always coming up before me though I shut the book; while I have been reading, I have suddenly found other thoughts which had not the least connection with the subject intruding themselves with lightning rapidity; I have fallen asleep over my book for about two seconds only, and then awakened up and found I had been dreaming of a subject unconnected entirely with the one I was reading about, and of which I had not thought for years, nay, sometimes things I had previously no knowledge of.

I have dreamed of matters which my reason told me in my sleep were wrong, which proves that the soul reasons without the brain, for this organ cannot form any exception to the rest of the body, which is in a perfect state of inaction during sleep; as, for instance, I dreamed that I had a great number of little papers in both hands, which a person had given me to hold, and as I was conscious my little daughter would get up and call me to give her to drink I dreamed that I put all these little pieces of paper into a larger paper and put them under my pillow. Just then my daughter awoke me, and asked me to give her to drink. Now I was perfectly asleep, and reasoned that I should have need of my hands, for otherwise I would not have had the idea of putting by the papers so carefully, which in my dream I felt to be the reason I did so (of course there were no papers at all under my pillow); but so convinced was I of their existence that I put my hand under the pillow to feel if they were there. Here all through this dream I reasoned.

The conversations of the evening before going to bed have suggested dreams which have had some analogy with those subjects, but never the matter itself.

I have dreamed I have looked through a glass door into a

courtyard, and have seen myself walking, and taken note of my own stature. Perhaps the vision in sleep to a short-sighted person, as I happen to be, is more distinct than when awake. This dream was one I had early in the morning, about seven o'clock. I had dreamed before the same night and forgotten all about it, which proves that in very sound sleep little if any thing is remembered afterwards, because evidently a longer time has intervened; but it has happened to me, more than once, to dream a long dream in the beginning of the night, and in falling asleep again, after waking, to dream its continuance, and on getting up in the morning to remember very distinctly the two dreams, and where the first broke off.

I have dreamed that a person whom I knew very well spoke to me of a third person, of whom I had not the least recollection; on awaking I mentioned the name to my wife, who then reminded me of that person *entirely forgotten for ten years*, and now come up in a dream *without any volition on my part at all*. It seems the mind wanders, and creates for itself ideas which have been before accustomed to present themselves, but distorts them in fanciful ways, from the great rapidity of thought without the power of comparison; at the same time the circumstances connected with those ideas are correctly placed in scene and the places (which have no need of sensibility to be seen) are faithfully represented to the mirror of the soul.

I dare say many of my readers have had the same experience in dreaming.

Bishop Newton¹ says:—"It is very evident that the soul is in a great measure independent of the body, even while she is within the body, since the deepest sleep that possesseth the one cannot affect the other, and while the avenues of the body are closed the soul is still indued with sense and perception, and the impressions are often stronger and the images more lively when we are asleep than when we are awake. They must necessarily be two distinct and different substances, whose natures and properties are so very different that while the one shall sink under the burden and fatigue of the day, the other shall be fresh and active as the flames; while the one shall be dead to the world, the other shall be ranging in thought through the universe. Why then should the death of the one be any more the death of the other, than the sleep of the one is the sleep of the other? Since the soul can think and act in this manner without the body, even while united to it, why should

¹ See "The Literature and Curiosities of Dreams," by Seafeld, vol. i. p. 173. (Chapman and Hall, 1865.)

"she not be able to think and act in a more enlarged and more exalted manner, when separated from the body, or united to a spiritual body, that shall no longer hinder her operations? Since the soul hath her distinct joys and sorrows, pleasures and pains, while the body is senseless and asleep, why should she not be capable of the same when the body shall be no more?"¹

There is a total absence of volition in dreams; a circumstance which would lead us to infer that spirits have the power of acting on the soul as well as in our waking thoughts. Andrew Baxter says:²—

"We have this farther degree of certainty that the action or effect is not produced by the soul, but by something else, because it is forced upon the mind violently; the mind suffers and is made uneasy by it, and would fain avoid being conscious of it, if it were in its power.

"Now, common experience teaches us that most of those representations which are offered to the soul in sleep are not only not produced by it, but there is no consciousness of any act of the will to introduce them; but that they are involuntarily obtruded upon it. It hears, sees, and feels objects at that time, not as it would of itself, but such as they are made to appear to it, and is just as passive in receiving these impressions, as it would be in receiving the like impressions from real external objects by means of the senses when broad awake; awaking sometimes with trembling, sweating, and crying, and as much fatigued by a night of such visions as with labour and toil by day. I say this is common experience. . . . The apprehensions from this visionary danger are as great as they could be from the reality of the thing represented. . . . Now, undoubtedly, in these and such other instances it is absurd to say the soul would lay a plot to frighten itself, and then be foolishly in real terror with its own designs. . . . This shows us clearly, I conceive, that the soul is not the productive cause, in contriving and offering these scenes first to itself. Indeed it would be a slippery principle to allow that in sleep, the soul acted both parts while it were only conscious that it acted but one; the notion of consciousness would be rendered inconsistent. . . . As these representations cannot be effected by the soul itself, because it is as undesigning, passive, and involuntary as it could be in seeing the same disagreeable objects when

¹ "Dissertations."

² See "The Literature and Curiosities of Dreams," by Seafeld, vol. i. pp. 225 to 234 (1865).

"awake, so they are such as require a living, designing, and intelligent cause to produce them. . . . The only causes (exclusive of an intelligent cause) that can be named, are either chance or the mechanism of the body, since it hath been shown that the soul itself is not this cause. Chance is only a word which we make use of when we are ignorant of the true cause; but to suppose chance a real efficient cause, or some positive agent, subsisting by itself, blind and unintelligent, doing it knows not what, nor how, and yet producing effects where there is design, and an end proposed, and this end attained by just, natural, and compendious means, is to dress up a contradiction in our own mind and to give it a name. As to the mechanism of the body, or any other mechanical and necessary cause, it is the most incompetent of all others. This could never account for the life, the action, the variety observable in the appearance of dreaming—nay—for the sentiments, the reasoning, in many instances. The impressions then would be determined and invariable without life and diversity; just the opposites of what they are. The surprising and really endless diversity seems designed on purpose to exclude the fixed, unalterable measures of mechanism, and the design, life, and spontaneity to exclude any blind and surd efficient. . . . And if it cannot be the effect of a cause working mechanically, it follows that it must be produced by a living intelligent cause."

—*An Inquiry into the Nature of the Human Soul.*

And if both the causes mentioned above and so sensibly discussed—chance and matter—be set aside, then there only remains another possible living intelligent cause, spirit agency.

In the same work just quoted,¹ Frederick C. Bakewell says:—

"To be able to see without the eye, to hear without the ear, and to feel without touching the objects, would, we may venture to assert, have been utterly impossible, if we had not experience of the facts from the effects of imagination, and of dreams. These facts, we contend, afford direct proof in support of the position before advanced, that the percipient principle is independent of the organ of sense; and they lead us to infer also that the material organization of the brain, by which the impressions of external objects are originally conveyed to the mind, must be distinct from the power that receives and retains those impressions: for it would be impossible otherwise to account for the activity of the perceptive power during the time that the brain ceases to hold any direct communication

¹ See "The Literature and Curiosities of Dreams," by Seafeld, vol. i. pp. 177 to 179.

"with the material world. The same reasoning will apply with even greater force to the intellectual faculties which are exercised upon those ideal perceptions; and as the action of memory, of perception, of thought, and of judgment, necessarily supposes consciousness of those mental operations, it follows as a necessary consequence that the power of consciousness must also be independent of the organized matter of the brain."

And he goes on to remark on the extraordinary nature of the phenomenon of the "power which the mind possesses of seeing not only images which have no tangible existence, but of seeing them also in opposition to the direct impressions of the perceptive organs or senses;" and he "conceives that the proofs which they exhibit of the agency of the perceptive powers, not only without the organs of sensation, but in direct opposition to the impressions which these organs convey to the brain, are sufficient to establish the abstract independence of the mind."

NIGHTMARE.

In the very learned work entitled "Les Hallucinations," by Docteur Brierre de Boismout, there is a most extraordinary account of nightmare. It is communicated to the Academy of Medicine in Paris by Le Docteur Parent, military surgeon.

The soldiers of a whole battalion slept at Tropea, coming from Palmi, in Calabria, and all of them at the same moment had the nightmare of a monstrously large black dog, and this happened two nights running. They had been told by the people of the village that the old convent where they were to sleep was haunted. At about one o'clock A.M., after they had been asleep two hours, all the soldiers in the different rooms awoke, and rushing out, declared they had all had the same dream, of an immense black dog who was suffocating them by lying on their chests.

The next night the officers, who were quartered in houses in the village, astonished by so general a phenomenon, were resolved to sit up and watch the event. Again at exactly the same hour, all the soldiers awoke, suddenly ran out of the convent, and refused to go in again there to sleep for fear of the dog.

The doctor says:—"We were up, quite awake, and on the stretch to see what would happen, and as it may be easily sup-

¹ "Natural Evidence of a Future Life derived from the Properties of and Actions of Animate and Inanimate Matter."

"posed we did not see any apparition. We have, since this happened, marched all through the kingdom of Naples, in all directions and in all seasons; our soldiers have often been huddled together in the same way, but a similar phenomenon has never been reproduced."¹

This is a most extraordinary anecdote, which gives us much subject for reflection. All the soldiers had the nightmare at the same moment and in the same manner two nights running. The unheard-of coincidence of so many persons dreaming the same thing at the same moment is incredible and unaccountable, except it be put down to the agency of spirits acting on their minds; and then all would be explained; but why there more than anywhere else?

Innumerable are the accounts of murders, persons, and things, discovered through dreams; of several persons having dreamed the same thing; of dreams which have been prophetic, and of their accomplishment, some of them related by most eminent men. Those who are curious in such matters may consult the numerous works which have been published.² I will go on with what immediately concerns the subject I am treating, Hallucinations and Insanity in connection with the mode of operation in the "Meudal," by which the children are made to see in the water images of no reality, and to understand what the spirits intend they should. I shall quote M. Brierre de Boismont.

¹ "Nous étions debout bien éveillés, et aux aguets pour observer ce qui arriverait, et comme il est facile de le supposer nous ne vîmes rien paraître. Nous avons depuis cet événement parcouru le royaume de Naples dans tous les sens et dans toutes les saisons; nos soldats ont souvent été entassés de la même manière et jamais ce phénomène ne s'est reproduit." (See "Grande Dictionnaire des Sciences Médicales, art. Incube, Observ. communiquées par le Docteur Parent.")

² "The Literature and Curiosities of Dreams," by Seafeld; "Des Esprits et de leurs Manifestations fluidiques," by Eudes de Mirville, 1855; "On Sleep," by M. Alfred Maury, 1862; "Sketches of the Philosophy of Apparitions," by Hibbert, Edinburgh, 1825; "Phenomena of Dreams," by Walter C. Dendy; "Letters on Demonology and Witchcraft," by Sir Walter Scott; "Mystery of Dreams Historically Considered," by Philip Goodwin; "History of the Supernatural," by Howitt.

APPENDIX D.

HALLUCINATION AND INSANITY.



BERCROMBIE¹ relates the case of a lady who was totally blind and who never went out into the street without seeing a little old woman walking before her dressed in red, holding a stick in her hand.

Another blind lady, eighty years of age, fancied there were persons in the room, and she opened every day the doors and windows and then believed they were gone.²

A lady³ forty years of age fancied she heard noises which were in her stomach, and these "voices" sometimes told her horrible things and incited her to kill herself. She declared they sometimes suggested to her good, and then changed again to laughable things. What she ate, she said "had no longer the natural taste." She knew these "voices" to be the effect of a nervous affection, and what they told her to do to be unreasonable things, and yet she could not resist them. "Here," says Brierre de Boismont, "we have a derangement of *all* the senses, then a "struggle between intelligence and these perverted senses; "a momentary conscious recognition of the delusions; then a "victory of these senses over the reason; a carrying away of the "will which struggles in vain against the force which is impelling "it to evil. Is there anything more worthy of reflection than "this lady, who knows she is the puppet of chimaeras, and yet "she is unable to withdraw herself from their influence? Deceived a hundred times, persuaded she will always be so, and "yet she does what these fancied 'voices' bid her do, and "goes wherever she is told by them to go. A psychological fact "which will not escape the attention of observers is this manifestation of duality by which the patient, worn out by the jeers, "the sarcasms, the menaces, the horrible suggestions, and ready "to abandon herself to despair, is all of a sudden consoled by "the encouraging and kind words tending to good, of the same "voices. One would say two spirits, one wicked and the other

¹ "Inquiries concerning the Intellectual Powers."

² "Hallucinations," p. 63.

³ *Idem*, p. 110.

"good, are drawing her each to his side.¹ This state of things has lasted for ten years, and yet the patient directs very sensibly her own affairs, although these voices do not leave her a moment's respite, and nothing is changed in her everyday life, except that she is intuitively afraid her reason will ultimately fail her altogether, and she seeks in medical aid relief from this torment. Thus the hallucination of which this lady recognized the falsity, but to which she is obliged to yield because its power is stronger than her own, pressing her to do an infinity of acts without an object, and even prompting her to commit suicide, gives us the key to a great many unaccountable events and inexplicable actions; and the more one studies and practises medicine the more one feels persuaded there are hundreds of persons who do not seem to be insane, but who quarrel, fight duels, assassinate, and commit suicide impelled by voices and incitements they cannot resist."

M. D.² was tormented by voices who spoke to him through the walls; they stuffed jewels of value into his pillow that it might be believed he had stolen them, though he could not describe who these enemies were. The pillow was ripped open, and he was shown there was nothing but feathers; this tranquillized him for the time, but the next day the delusion returned, and although sane on all other topics, this fear of imaginary enemies gave him no rest, and he died of starvation, as he refused to take any food, believing it to have a bad taste, because poisoned by his enemies." The following is from the same source.³

In the "British Review" of 1823 there is an account of a celebrated madman called Blake, who was all day long drawing the portraits of all the great men in history, who he fancied came and sat to him. "I saw yesterday that poor Job; he would only remain a few minutes; I had scarcely time to take a rapid sketch of him." "But, hush! here is Richard the Third; it is his first visit." "How do you know it is he?" "My mind recognizes him, but I cannot tell how." "What is he like?" "His face is harsh but fine." "Could you ask him a question?" "Certainly; what shall it be?" "Can he justify the crimes he committed during life?" "Your question has been already communicated to him; we converse from soul to soul by intuition, we have no need of words. You

¹ Mark this observation from a man who did not believe in spirits, and yet finds this to be the most natural and reasonable conclusion. In many other parts of this book on "Hallucinations and Insanity," he bears unconsciously testimony to their existence.

² *Ibid.* p. 144.

³ Pages 94, 95.

"would not understand the language of spirits." This is a very remarkable answer, and although given by a madman, is no doubt true; coinciding exactly with the manner in which the artificially magnetized somnambulist hears, and understands, and the spirits communicate with the child in the "Mendal" instantaneously.¹

The strongest minds are sometimes the first to become insane. Who, then, is safe? Drunkards and very aged people have hallucinations, each in his peculiar idiosyncrasy; with this difference, that they are generally aware it is a delusion, and the hallucination is not persistent, as it is in insanity. The variety of fancies which beset people is infinite; those who have always the same hallucination are incurable.

M. B.,² a paralytic lunatic, fancied he saw an immense shark, and his cries and efforts to defend himself against the animal were heartrending. After three days' horrible suffering death relieved him of his torments.

M. Brierre de Boismont, in another part of his work, relates the case of a lunatic (Vincent) who fancied himself too big to pass through a certain door. The attendants by main force dragged him through, and caused his death a few days afterwards from the terrible shock his nerves had sustained.³

Madame Plantin, a lady aged sixty-four, who had a cancer in the breast, was operated on by Docteur Cloquet while in a magnetic sleep, without showing any signs of sensibility; her daughter, Madame Lagandré, in another room in a magnetic sleep, saw the operation, followed the surgeon's hand, and said her mother had one lung gone, which on opening the body after death proved to be true. An act of this case was drawn up and signed by all the medical men present.⁴

Hallucinated people fancy they are drinking wine, when the liquid is a decoction of herbs; others declare the viands offered

¹ A very remarkable feature in the "Mendal" is that the Shayk'h asks the child "What does the spirit say?" There is no sound in the child's ears, nor can the spirit ever communicate to the child's mind except by what he sees in the water; but when the child bids him show him this or that, the spirit has understood, and sometimes has instantly complied—though he has no organs of hearing. And I have remarked two or three times, when the child delayed in speaking to the spirit, and asking him what I had suggested, that the spirit understood the matter the instant the child did, and without being asked, the scene called for was in the water; the child exclaiming, on my urging him to ask again, "Why, here it is in the water!"

² "Hallucinations," p. 190.

³ *Ibid.* See Marcens Donatus, "Hist. Med. Var.," lib. ii. c. 1.

⁴ See Chardel, "Psychologie Physiologique," Paris, 1844, pp. 260, 277, and 278. *Ibid.* p. 316. Also "Archives Générales de Médecine," b. xxx. p. 131, and following May, 1829.

them are smoked, have a bad taste, &c. One man licked the plaster of the wall, and declared it had the smell and taste of oranges. In fevers and in inflammations of the membrane of the brain hallucinations are very common, and cease with the cause.¹

Hallucinations proceed from a variety of causes. Remorse of conscience is frequently one. Murderers are so beset by the fancied apparitions of their victims that they give themselves up to justice, or commit suicide. Indeed, suicide is generally caused by the sight of horrible phantoms, and is always the result of insanity, abstinence, religious or political studies, concentration of thought, passions, sorrows and solitary confinement. Also habits of dwelling long on the same ideas. Opium, belladonna, stramonium, &c., produce visions similar to hallucinations while the effect lasts. But what is most remarkable is, that persons whose general health is excellent, and who are perfectly in their right minds, have visions and hallucinations.

After having kept his mind on the stretch for some hours, Sir Joshua Reynolds on leaving his studio took the lamp-posts for trees, and the men and women in the streets for bushes, agitated by the wind.²

Persons have been known to have the faculty of bringing before them, at will, objects as if they were seen by their eyes; this has been observed by many medical men. A painter³ during several years reproduced by his imagination the persons who had sat to him only once, and finished their portraits so well that he came to be in great vogue, from the circumstance of his sitters being saved tedious hours of ennui: having become suddenly insane from the great fatigue attendant on the exercise of this faculty, he was placed in an asylum, but on recovering his reason, he was no longer able to do this. Talma had the faculty of peopling in his mind's eye the tiers of boxes as well as the stage with skeletons, and his acting then was superhuman, for he felt himself to be in another world. M. Michea speaks of a person who fancied he was in a theatre seeing Taglioni dancing, and he was clapping his hands when M. Michea came in. He would remain in this ecstatic state for hours.⁴

¹ During a fit of the ague I believed I had a village in the pit of my stomach, and when I drank I fancied the people in the village were quarrelling about the irrigation of their lands. A friend of mine, an architect, under similar circumstances fancied all the joints in his body were filled up with mortar, and he kept saying to his wife, "Why do they not put more lime in it?"

² See "An Enquiry concerning the Indication of Insanity," Conolly, 1830.

³ "A New View of Insanity, the Duality of the Mind," by A. L. Wigan, London, 1844.

⁴ "Délires des Sensations." Paris, 1846 (Michea).

M. Leuret¹ mentions a man called Lambert who believed he had been killed at the battle of Austerlitz, and could not be persuaded this was a delusion. Beethoven is said to have heard the most sublime compositions when he had become quite deaf.

Mr. Bayle relates a most extraordinary vision, seen by a gentleman in government employ who was perfectly sane, and who was tormented every day at the same hour by this hallucination. He perceived all at once a spider hanging by a thread from the ceiling, in the middle of the room, which gradually became larger and larger until it filled the whole room, and compelled him to go out of the door, to avoid being suffocated by this horrible animal. He was sensible of the deception, he knew it was an illusion, but he could not overcome the horror with which this vision inspired him, nor prevent its recurrence.

Hallucinations of the sight last several minutes—sometimes twenty-four hours and longer; sometimes they disappear when the eyes are shut, and re-appear when opened, and *vice versa*, and are seen indifferently both by day and by night. Some believe they are beaten, tormented, and going to be suffocated. Some believe they have swallowed the devil and that he is in their stomachs; others toads, frogs, serpents. One man thinks himself a teapot; another that he is made of butter, and refuses to approach the fire, and throws himself into a well. A general who had rheumatism in his knee, seizes the limb with both hands crying out, "Ah! villain, I have got you now!" believing he had a robber in his knee.

It appears evident that hallucination does not proceed from physical causes, though these may have suggested the delusions, and that the senses, properly so called, have little to do with this phenomenon, because we see there are some who smell a rose² and fancy it smells disgustingly, and other odours generally received as disagreeable are declared by these same people to be delightful. There is the man who licked the wall, and believed he smelt and tasted oranges; others declare their food to be salt, bitter, smoked, &c., which shows that the senses have nothing to do with the matter, and that it is entirely a psychological phenomenon; for otherwise how could the deaf and dumb hear, as they fancy they do?

M. Brierre de Boismont declares there are a "certain number" of visions which present no connection with the occupations, "the thoughts, nor the usual occupations of the several individuals." This assertion of a man of great experience, who

¹ "Fragmens Psychologiques," Paris, 1826.

² Page 575.

was not a Spiritist—for in his day the subject had not been ventilated—coupled with the fact that so many hear voices which impel them to commit murder and other crimes, would lead to the belief that these impulses are the instigation of evil spirits, for otherwise how can they be accounted for? He says: "An interesting psychological phenomenon is this which would lead us to believe there exist two individuals, two principles, in the same person—one who impels to evil, and the other who excites to good;" and this he says without any idea of a reference to spirits.¹

Dreams frequently come of persons and things of which we never have had the slightest idea; many writers have made this remark; and an idiot has been known to reveal a murder he saw in his dream.²

M. Brierre de Boismont continues to say:

"Generally hallucinations are not subject to the control of the patients. Sometimes, however, they can be evoked; which is an argument against the theory of the attention being fixed, as some pretend; they disappear and re-appear in spite of the contrary desire. The strongest force of the will and thought are sometimes incapable of reproducing a hallucination which had presented itself a few moments before. And sometimes they cause a greater development of the intellectual faculties; the same phenomenon takes place in clairvoyance in such a way that the person can read what he could not before. Voices are heard, sometimes only in one ear, and on one side of the body only, or with one eye open and the other shut; and hallucinations of the hearing, from being external, become suddenly internal. Those of sight generally experienced by persons of sound mind, those of hearing principally by insane persons. Those of hearing are communicated by the thought from soul to soul by internal voices in the chest or stomach; in short, by a sixth sense unknown to us. The functions of digestion, circulation, sleep, secretion, may all be altered by continued hallucinations, proving how much the mind acts on the body."

¹ "Un phénomène intéressant sous le rapport psychologique est celui qui semble faire croire qu'il existe deux individus, deux principes dans la même personne, l'un qui pousse au mal, et l'autre qui excite au bien." This is very important testimony borne by an impartial person, because if these two principles or voices, which are heard, or felt, or understood, are of opposite natures, they cannot proceed from the mind of the person himself, he being one individual; they must proceed from spirits who act on his mind (p. 579).

² "Dublin Penny Magazine," vol. xv. Cited in "Literature and Curiosities of Dreams," by Seafeld, vol. ii. p. 293.

He declares he has known cases of insanity suddenly cured by a wound, a fall, a sudden plunge in the water, or other accident, after seven, eight, ten, or fifteen years.¹ M. Calmeil says:²—"It is principally in this kind of madness complicated with hallucinations that the patient has been cured instantaneously by having ready the animal, toad, frog, snake, or whatever else it might be, and cleverly throwing it into the basin, when the emetic takes effect, without the patient's perceiving the trick; this has frequently succeeded."

"When the disorder has been brought about by physical causes, bleeding and cold douches on the head by drops at a time, have removed it, but not always."

A student at Berlin fancied he had seen a death's head and heard a voice which told him he would die in thirty-six hours. He went home, made his will, and would no doubt have died from fear, had not the celebrated Doctor Hufeland been called in, who, not being able to persuade him he had a hallucination, administered a strong opiate which made him sleep beyond the time he had fixed, and then he became calm, and recovered.

A lady had visions every time she took coffee.

From Doctor Boismont we learn that hallucination is not insanity, and that these false impressions may exist, and the patient be very well able to take care of his affairs; they explain many extraordinary acts, otherwise unaccountable, and should be carefully watched, for they have a tendency to change their nature suddenly, and incite to murder or other outrageous actions.

I think I have now placed before my readers a sufficient variety of cases to enable them to judge the question at issue.

¹ See Van Helmont's "Demens Idea," 49, Oper. p. 175.

² "Hallucinations," p. 604. See also "Dictionnaire de Médecine," art. Hallucina.

APPENDIX E.

INTUITIVE VISION, COMMONLY CALLED "SECOND SIGHT."

How the Ass spoke to Balaam.

HE "Mendal" explains this remarkable phenomenon till now incomprehensible. It shows us how the angel caused Balaam to hear the ass speak to him, and to see himself (the angel) when the Lord opened his eyes; and this vision caused him to fall flat on his face,¹ and how he had no power at all to say anything, except when God put a word in his mouth.² He tells us, "He heard the words of God," saw the vision "of the Almighty, falling into a trance but having his eyes open;" and that he could not go beyond the "commandment of the Lord" to do either good or bad of his own mind, but what the Lord "saith that he will speak;" no, not if King Balak "should give him his house full of silver and gold" could he do otherwise.⁴

All this would be incomprehensible without the key which we have now got, but with it the whole transaction becomes clear, evident, and so far from being supernatural, it is quite a natural mode of operation, which in the text is called opening the eyes by God, that is, by spirit agency.⁵

Balaam had come from a far country after many days riding on his ass, certainly a whole month's journey from Mesopotamia to the country of Moab; and he would no doubt have joyfully accepted the promotion unto great honour, which the king had intended for him, and to be sent back with very valuable gifts; but he was bound, he was restrained by an insurmountable obstacle—a law; he could not, as he was wont to do, seek for enchantments; the Lord had kept him back from honour. He was powerless; he dared not speak, he knew the penalty, and from an angel having been sent to meet him on his way, and to warn him that "only the word I shall speak unto thee, that thou shalt speak,"⁶ we are led to infer this to have been a necessary precaution, in order that the fame of so great a seer, whose advent had been so much noised between the two contending

armies, having blessed the Israelites, might strike terror into the hearts of the Moabites, their enemies, and demoralize their whole armies.

Though Balaam was an idolater, he became an instrument in the hand of God. He was no doubt a person gifted with more than common clairvoyance, or rather intuitive vision or so-called second sight, in an eminent degree, because we find his reputation to have been so great that a king living more than eight hundred miles away sends for him, persuaded that "he whom thou blessest is blessed, and he whom thou cursest is cursed."¹ That he was very much above the common run of prophets we learn from the circumstance of his being so confident that God would appear to him in a dream and guide him on this occasion, which his comprehensive mind and prevision told him was not a trifling one, because he tells the Princes of Moab, who had been sent for him—"Lodge here this night and I will bring you word again as the Lord shall speak unto me."² And again:—"Tarry ye also here this night, that I may know what the Lord will say to me more."³

He had been in the habit of being in communication with spirits, "falling into a trance, but having his eyes open," in fact, being able to see at a distance what was occurring anywhere, from whence he obtained his great reputation as a "seer." When the Princes of Moab came to him, the spirits—the familiar ones he had been in the habit of consulting—held back; and he understood at once the matter was of so serious a nature that God alone could solve the problem, and therefore he confidently expected a vision or warning in a dream. He was not disappointed, for we read,⁴—"And God came unto Balaam and said, 'What men are these with thee?' and peremptorily forbade his going on this expedition, and that he 'should not curse the people, for they are blessed.'" When the embassy was renewed, after more than two months that the princes had returned to Moab and other princes more honourable had been sent to him, God chose that this man should be an instrument in advancing the establishment of the Israelites in the Promised Land, and permission was given him to go with them, with this proviso added, "Yet the word which I shall say unto thee, that thou shalt do."⁵

In setting out on this expedition, Balaam could not be divested of his old habits of seeking for enchantments. He still hoped, in his "gall of bitterness and bond of iniquity" and dark pagan

¹ Num. xxii. 31.² Verse 38.³ Num. xxiv. 4.⁴ Num. xxiv. 13.⁵ See 2 Kings vi. 17 and 20.⁶ Num. xxv. 35.¹ Num. xxii. 6.² Num. xxii. 8.³ Num. xxii. 19.⁴ Num. xxii. 9.⁵ Num. xx. 20.

errors, that he would be able perhaps to induce the Almighty to change His resolve—the fiat already given—in accordance with the prevailing opinion then common, that gods could be propitiated by sacrifices. God knew his selfishness, that his heart was not right, and the necessity of warning him again, when not asleep, in order that the impression might be stronger and more lasting. No doubt during this long journey many times his thoughts leant towards Moab, and the promised tempting offers, and it was then to dissipate these speculations that an angel appeared suddenly in a narrow passage of the road, and frightened the ass so much that she went out of the road to avoid the dreadful sight which the angel caused her to see, or fancy she saw.

Balaam at first was not allowed to see anything; but in order that the impression on his mind might be more terrible, he was made to hear the ass speak to him, because so unusual a circumstance as an animal speaking would be likely to astonish and strike him with terror, and thus fix the impression of this event on his mind; but his heart was hardened against even this, and the "Lord then opened his eyes," and he saw, or fancied he saw, in his mind's eye the dreadful apparition, and heard the appalling voice of the angel (for angels have no voices), and he fell flat on his face, confessed himself a sinner, and offered to return back.

His return, however, was not in accordance with the Divine intention; he was to go, but to bless, and he was admonished for the second time with the solemn injunction, "But only the word that I shall speak unto thee, that thou shalt speak." Still he was by no means to be trusted, for we find him building three several times seven altars, and offering on each altar a bullock and a ram, and at each time God met him, and put a word into his mouth; and so he went on; but at each sacrifice the word put into his mouth by the Lord was a blessing and not a curse; and at last the spirit of prophecy from God possessed him, and he launched out into that memorable prophecy of which a few words only have come down to us, but sufficient to show its importance: "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel," &c.

Though Balaam had been so favoured as to receive a mission from God to bless, we find him still a backslider and pervert; "counselling the women to commit trespass against the Lord in the matter of Baal-Peor, and there was a plague among the

¹ Num. xxiv. 17.

"congregation of the Lord,"¹ and he was ultimately put to death² as a dangerous person, no doubt leagued against the Israelites and the will of God.

History speaks of many similar cases of extraordinary clairvoyance appearing from time to time, too well known for me to dwell upon: *Helenus, Cassandra, Tiresius Calchas, Manto, Mopsus, Trophonius, Amphiaraus, Amphilocus*, the *Cumæan Sibyl*, and *Æsculapius*, which last was certainly performed by him through clairvoyance, because the god, that is, a spirit, told them of medicines for healing the sick; but I will say a few words of the "Shayk'h," or "Old Man of the Mountain" in Syria, whose history is better known to us.³

He had such power over the minds of the young men he educated by causing them to see whatever he chose that they should see, and so convinced were they of the reality of the visions, that they did not hesitate to embark on the most dangerous and difficult of all expeditions, the assassination of crowned heads and persons of note, a crime which was sure to entail on them certain death in the most cruel torments; and many murders were committed by these misguided wretches.⁴

This power of seeing at a distance and knowing what is taking place afar off is very ancient. We read in many parts of the Bible, of seers, some of whom were accredited as being under the influence of God, by the names "Man of God," "Sons of God," "Prophets," while others were called "false prophets," "prophets of Baal." The existence of the counterfeit in contradistinction to the sterling coin proves that the former had the same power, or at least pretended to have, and this pretension could not have existed for many ages, as it did if there had not been some truth in it. We have no right to conclude these false prophets were mere jugglers, because in no part of the Bible, not even in the case of the Egyptian magicians, as they are called, do we find it said they were so, though these last had not sufficient power to imitate all the miracles, or cause the people to believe they saw them, when God chose they should not; but on the contrary, we see⁵ that when the King of Syria suspected that some of his own men were leagued with the King of Israel, his enemy, and that they informed him of the proposed camping ground, one of his servants said to him: "None, my lord, O King, but Elisha the prophet that is in Israel, telleth the King of Israel the

¹ Num. xxxi. 16.

² Num. xxxi. 8.

³ The word "Shayk'h" has been translated "old man," but it means in Arabic either a learned man, or the chief of a tribe, or the elder of a village.

⁴ See "Encyclopedia," Assassin.

⁵ 2 Kings vi. 12.

"words that thou speakest in thy bedchamber." Now this servant, a perfect stranger, and one of another nation, could not have suspected that Elisha had the power of knowing what was said in the king's bedchamber, if he had not had experience previously that other persons of his own nation in Syria had also this power, for he would not have believed it of one of another nation from mere hearsay. Indeed, it was not so uncommon then as it is now, though this faculty has not been lost; or rather it has always existed as an attribute of the human soul, and from time to time we hear of a seer appearing in different parts of the world, but the matter is treated as a superstition because the key to the mystery was not known. I will show farther on that this faculty or power still exists.

Foretelling truly future events was confined to the prophets inspired by God, but all seers had the faculty of knowing what was going on at a distance more or less, as the case may be, for otherwise they would not have had the reputation of being seers. When Saul was in search of his father's asses¹ his servant proposes that they should consult in order to find the asses, a man of God, an honourable man, for "all he saith cometh surely to pass," and Sa hesitated because he had not any present to offer him, as is customary in the East,² for they had been three days journeying, and had eaten up their provisions of dried fruits, cakes, &c., generally taken on a journey in Syria; the servant however declared he had the fourth part of a shekel of silver remaining, which would be enough. Now it is very evident that neither Saul nor the servant knew that this man of God was Samuel, who at that time ruled Israel; for if they had known it, so small a coin would have been rejected by them. They thought he was one of the many prophets, some of whom no doubt were very poor; who would have been glad to accept the money. It was customary in those days, as it is still in Syria, for people to inquire for things lost, or stolen, or to consult a seer on matters beyond the common run of man's knowledge, and answers were given, sometimes by divination with the ephod, "or by Urim and Thummim," but frequently, as in this case, without the material objects of divination, at once by the seer's prevision or seeing at a distance, as Samuel did;

¹ 1 Sam. ix. 6.

² No one presents himself before a superior or a friend, in the East, without carrying in his hand some present either in money or in kind, whatever it may be, some fruit, flowers, silver, gold, &c. This is a very ancient custom. A peasant meeting suddenly the King of Persia, and having nothing to offer him, ran to a stream of water close by, and filling his two hands together with water, offered it to the king.

there was nothing out of the way in the proposition of the servant, for we read¹ a commentary added by the compiler of the record: "Beforetime in Israel, when a man went to inquire of "God, thus he spake, Come, and let us go to the seer; for he "that is now called a prophet was beforetime called a seer."

And we find Samuel, who happened to be by God's ordinance on this occasion the seer, informing Saul that "the asses have "been found three days ago,"² and predicting³ that Saul should meet certain persons on his way back, &c.; and that he should be turned into a new man. This prediction did not surprise Saul at all, for such things were of everyday occurrence in those days. If Samuel had the power at a distance of three days journey of seeing the asses brought back to Saul's father's house, he was able to tell him all that was in his heart,⁴ which is clairvoyance; and if Samuel could do so others could in all probability; for we see that Balaam, one of the false prophets, had also the same faculty, for otherwise he would not have had so great a reputation. Many other parts of the Old Testament bear testimony to this, but their paraphrase would take up too much of this book. I will confine myself to the fact that in the present day the faculty Samuel displayed is still in existence, whether it be performed by the assistance of spirits, or whether it be intuitive vision, ecstasy, or clairvoyance, I will not attempt to decide. I only speak to the fact.

About forty years ago there lived a seer in a village of the mountains in Syria, between Latakia and Tripoli, who went by the name of "The Bahlool," who was said in Arabic to be *m'kaddam*, that is, a person who foresees.⁵

This Shayk'h, or elder, though by no means an elderly man, had the faculty of clairvoyance in a very high degree. He was never known to fail, or mistake, or falter in replying to any question which was proposed to him; he would not always give the information required when he foresaw evil would come of his reply; that is to say, he weighed the chances of its exciting fends, and then he refrained from giving an answer. But in all other matters he replied at once; or, like Balaam, told the postulants to wait till the next day, in order that he might be informed in the night, but no one ever knew how he procured his information. He never pretended to foretell future events, but he knew the matter about which the people had come to ask him before they opened their mouths.

¹ 1 Sam. ix. 9.

² Verse 20.

³ 1 Sam. x. 2.

⁴ Verse 19.

⁵ This foreseeing does not imply a prophet in the sense we have been in the habit of understanding the word, but a person who, from a greater power of mind, knows what is likely to take place—in short, a clairvoyant.

In some anecdotes related of him there is no other possible conclusion but that it was by spirit agency, and not always by clairvoyance, that he divined, though probably by both; as, for instance, when a poor peasant had brought him four hundred walnuts as a present, (for, as I have just said, no one can present himself as a suppliant without something however small) the Shayk'h told him there were not four hundred, but less, for he had seen him eat such a number, mentioning it, near the spring on the road. This was strenuously denied; but when the Bahloul reminded him that he had killed a small serpent near the spring, he confessed to have eaten some of the walnuts when very hungry; and the exact number the Bahloul mentioned proved correct on the walnuts being counted, which the seer insisted on being done at once; and after replying to the question proposed, he dismissed the man with a recommendation in future to adhere to the truth in the smallest matter.¹

At another time a person from Aleppo, several days journey from his village, had brought him as a present four pounds of perfumed Aleppo soap, but having been much solicited by the wife of one of his hosts where he had lodged to give her some, he acceded to her request. The Bahloul, however, found it out; and told him of this deviation from his original intention to present him such a quantity, and refused to reply to the whole of his question, "because a part of his intended gift was wanting." He seized on this pretext in order not to divulge the name of the person who had stolen the bag of money; but he told the inquirer that it was hidden in an old disused oven, and there on his return to Aleppo, sure enough, it was found. I might relate a hundred anecdotes of a like nature, which would not give more weight to the fact itself, well known in Syria; and I think more than fifty persons could still be found alive at Latakia and at Tripoli who have consulted the Bahloul, and who all without exception have been dumbfounded at his extraordinary lucidity.

I will relate one, however, which will exemplify his mode of replying to the questions proposed to him as well as any that could be cited.

The British Consular Agent at Antioch, Mr. Giorgio Adib, had been robbed by housebreakers at night, while he was away with his family in a country house, of a chest which contained some of his wife's wearing apparel and some valuable objects in

¹ Remark that the seer knew the exact number of the walnuts although they were in a bag, in the same way as the children saw the coins buried in the earth, and counted the number of silver and the number of gold. See chap. xii. p. 169.

gold and silver, which had been placed in his hands in pawn for money lent, and besides, a certain sum of money belonging to him, and he could not get any clue to the thieves. He resolved to send a confidential servant to the Bahloul to inquire about the matter, or, at all events, in the hope of getting a clue. As there are no police at Antioch as there are in England, this was the only thing he could do. The man he sent, Ibraheem, was afterwards fifteen years a servant in my father's service, and has related the whole transaction to me, to my wife, and to my mother more than once, and always in the same manner and with the same details.

His departure was kept a profound secret; no one knew he had taken the road to the mountains, nor whither he was going; he left at night, alone, on horseback, a very usual thing for him to do in going to his master's gardens, so that if he had met any one no suspicion would have been excited; but he did not meet any one, and daybreak found him on the other side of the district, in the Latakia country. He did not reach the Shayk'h's village till the end of the third day, having in his saddle-bags some trifling presents of little value, such as coffee, soap, &c., because it was well known the Bahloul was rich in this world's goods, and never accepted anything of value. Indeed, these mountaineers lead a primitive life, and have few wants, living principally on boiled wheat, milk, and fruits, and very rarely tasting meat, except three or four times a year when they hold their sacrifices. They have flocks of goats, they have cows, poultry, and honey, but the only produce of these mountains is tobacco, for which Latakia and Tripoli are renowned.

He arrived at the village about sunset, after a long summer day's ride, and very tired he was, still he thought it his duty to go at once about his master's business, and therefore he presented himself to the Shayk'h, bowing himself down and kissing the ground, as is usual in such cases. The Bahloul said to him—immediately calling him by his name,—“Ibraheem, you are come about the chest taken from the Consul; I cannot speak to you to-night, but come to me at sunrise to-morrow morning.” At the appointed time Ibraheem presented himself, delivered the customary presents, and was told to sit down. The Shayk'h was seated in the corner of a very small room on a divan and cushions, and on each side there were small mattresses and cushions for visitors on the floor, as is usual in all the houses of well-to-do peasants in Syria; no furniture of any kind whatever, except a decanter or porous jar and a glass tumbler. The room was scrupulously clean, a *sine quâ non* in a Shayk'h's house, the abode of sanctity; coffee was brought, before partaking

of which it is not customary to discuss any matter of business. After the servants had retired the Shayk'h said,—“Now, Ibraheem, you want to know who stole your master's chest? Go back to him, and tell him I advise him to give up the search, for it will be of no avail. The gold kurse (a gold skull-cap worn by ladies) which was in it has been presented to the wife of an Aran (that is, one of your most influential rulers) at Antioch; and the sum of three hundred piastres has been paid to another of these rulers to screen the thieves.” . . . Just as he had said this he got up suddenly and moved towards the door, and there he bowed himself down, folding his arms on his breast as if some person of high rank had just come in, and made a motion with his hand, as is always done in the East, to beg that that person would be seated in the corner (the place of honour) he had just occupied; he himself kneeling down on the mat before the supposed new comer in an attitude of great respect. Ibraheem was struck with awe, and rather frightened, for he did not see any one. The Shayk'h turning his head on his shoulder, without getting off his knees, made him a sign to go away, and he got up and walked out backwards; but, as the door was open, he had the curiosity to look in from a little distance, and he saw the Shayk'h bowing himself to the ground, and heard him address himself to the corner of the room, as if he were speaking to some one there, and he particularly noticed the word “Effendim,” which is only used by an inferior to a superior.

He had no opportunity during the day for an interview, but in the evening the Shayk'h sent for him, and said to him that he had better start for Antioch early the next morning, for he would not tell him anything more of the matter about which he had come to inquire. “Tell your master,” he said, “to give up the search, for it will be dangerous for him to attempt to recover anything, and in order that he may know that my advice is good, and that I am telling him the truth, I will now describe to you all that is in the chest.” He then described minutely the articles which the chest contained at that moment, the number and quality of the coins that remained, and which had not been spent. The other articles which had been there he also described, but said they were all disseminated here and there. And then he dismissed Ibraheem with salutations to his master, saying: “He is a good man, and does a great deal of good, and I should not like him to get into trouble, and perhaps lose his life, for the paltry contents of this chest.” Ibraheem then observed to him: “The articles stolen are not all my master's; some belong to persons who have placed them in pawn.” “I know that,” said the Shayk'h, “go to

such a one, and such a one,” naming two persons who had pawned the articles, “and tell them for my part they must put up with their loss, for there is no remedy for it.”¹

On Ibraheem's return to Antioch, the Consular Agent confirmed to him, *in toto*, the description the Shayk'h had given of the contents of the chest, and of the names of the two persons who had pawned certain articles. Two or three years elapsed and then Mr. Adib discovered where the articles stolen had passed, exactly as the Shayk'h had said; but he never dared attempt to recover anything. I have heard this from his own lips more than once; indeed, the whole transaction is now well known to many persons at Antioch. I mean the loss of the chest, its contents, whither some had passed, and that the Consular Agent never dared to make any move for their recovery, because the Bahlool had warned him of the consequences.

However extraordinary this account may seem, there are others on record quite as marvellous. In 1831, my father, then Consul-General at Alexandria in Egypt, knew a French gentleman who happened to be in Upper Egypt seeking antiquities, during the invasion by the French under the first Napoleon, and there a Shayk'h had come to him, two months' journey away from the scene of action, and told him that at that moment the French fleet was anchoring in the Bay of Aboukir, because they could not get into the harbour of Alexandria. The French gentleman took him for a madman, and thought no more about this information, for he had no idea of any French expedition coming to Egypt. The next day he came again and told him the landing of the troops had been effected. In a day or two he came again and begged him to write down the date, for a great battle had taken place between the French and the Mameluke Beys: he was so urgent, that to please him or to get rid of his importunity, the gentleman consented to write it down; and so he continued to narrate day by day the events, among them the arrival of the British fleet, and described so graphically the battle of Aboukir, which the gentleman duly noted, that he regretted afterwards he had only put down the leading facts, for the circumstances, when months afterwards he read the accounts in the papers, tallied so exactly with the Shayk'h's descriptions, that he would have had a better chronicle of those stirring events related to him some hundred miles away,

¹ One of the most remarkable incidents in this narrative is the circumstance of the Shayk'h's knowing the names of the persons who had pawned the articles months before. These he could not have seen by clairvoyance, as he did the contents of the chest, and must have learnt from Spirits—the only way it can be accounted for.

than the one the newspapers gave him. What particularly struck him was the description of the assassination of General Kléber, which the French gentleman considered to be the most extraordinary part of the narrative. Of course the Shayk'h could not tell the name of the general, but the date was correct, and the circumstances equally so.

Many other instances can be cited. In Germany two or three years ago mention is made of a peasant who had the faculty of crystal-seeing in a remarkable manner. By looking into an egg-shaped piece of glass he transported his mind to any place at any distance and saw the persons and things he was asked to see; he could not always do so; the phenomenon could not be evoked *ad libitum*; but when he did see his lucidity was perfect; his sight embraced every little circumstance attendant on the question proposed; but he could not go out of the matter, for if interrupted in his vision by any other question suggested to him, he lost the thread and could not afterwards take it up. And yet he had the power of quitting the crystal and going out of the room, and on his return finding the same scenes in the crystal, provided he had not thought on any other subject in the meanwhile. I have no doubt there are many more such Seers; and many who have the faculty without knowing they have it, as occurred when ventriloquism was first discovered.

THE END.